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CONTENTS.

Leading Articles:
Mr. Baldwin Brown's Address ... 1045
Mr. Mackonochie's Disestablishment Scheme ... 1045
The Afghan Danger ... 1046
Ministerial Apologetics ... 1047
Christian Union v. State Church Intolerance ... 1047
Mr. Dale on Religion in America ... 1048
Holiday Sketches:
Down the St. Lawrence and Through the Thousand Isles 1049
Scottish Church Notes ... 1050
Literature:
George Dawson's Sermons ... 1050
Our Woodland Trees 1051
On Horseback Through Asia Minor 1051
Some Quarterlies for October ... 1051
School Books ... 1052
Brief Notices ... 1052
The Church Congress and the Congregational Union ... 1053
Ecclesiastical Miscellany 1053
Religious and Denominational News ... 1054
Correspondence:
Religious Persecution in Spain ... 1054
American Jottings ... 1055
Cabinet Ministers on Public Affairs ... 1055
The Week ... 1057
Literary Intelligence ... 1061
The United Kingdom Alliance ... 1061
Epitome of News ... 1062
Miscellaneous ... 1063
Gleanings ... 1063
Births, Marriages, and Deaths ... 1063
Advertisements ... 1063
Supplement:
Congregational Union of England and Wales ... 1069

MR. BALDWIN BROWN'S ADDRESS.

Whatever differences of opinion may exist in a free community like the Congregational Union, there is, we are persuaded, one unanimous sentiment of admiration for the manner in which the chairman of the year has discharged his duties under circumstances of confessedly peculiar difficulty. Whoever may be right, or whoever wrong, on the special points of controversy that have unexpectedly stirred the Congregational body, Mr. Brown, at any rate, has rendered signal service both to spiritual religion and to the progress of free self-government amongst Christian Churches by the quickening inspiration of his words and by his frank, courageous reliance on the liberality and self-control of the assemblies he addressed. We are not in the least assuming an agreement, on the part of his audience, in October any more than in May, with the policy he advocated or with all the opinions he expressed. On the contrary, it is precisely the acknowledged divergence between the views of the chairman and those of the vast majority of the assembly on some important points, which gives all its interest and significance to the remarkable spectacle presented by the Congregational Union this year. The advocates of Church slavery would impose upon the world, as an accepted axiom, the fallacy that popular election means the subserviency of the elected. They are incredulous of the power of religious life to inspire self-governing multitudes with mutual consideration and self-control. They assume that fraternity and equality in the Church must necessarily bring after them the low demagogic arts by which the brute hordes of Imperialism are managed. Now, the conduct both of the chairman and the Union in its public meetings this year is a conspicuous rebuke to the faithless cowardice of such assumptions. It is far from being the first rebuke of the kind; but circumstances have combined to give this instance a publicity extending far beyond denominational circles. When Mr. Brown first received the invitation to occupy so honourable a post, he tells us that to the secretary of the Union he expressed his fears about accepting it, "because he knew he should have many things to say which would cross the convictions of many at least in the assembly." "Say them then," was the manly reply; "we do not want only the echo of our own voices." And, in fact, the experience of the year has proved, apart from all decisions as to points of controversy, that honesty in teachers, tolerance in the hearers, and straightforward manliness in both alike, are virtues far better cultivated by the healthy breezes of great popular gatherings than by any prudential schemes of secret conclaves, conferences, or committees.

It is impossible, in the course of our necessarily brief remarks, to do justice to the scope and tenor of Mr. Brown's argument. After that reference to the debate of May which has mainly suggested the preceding observations, he introduced the wider subject of the relation of great sceptical eras and movements to the progress of the kingdom of God. He held that such movements were mostly "one-sided and short-sighted attempts to readjust a broken harmony." He illustrated this point by a reference to the history of the Unitarian controversy, and also to the career and influence of the eighteenth century sceptics. But perhaps the most suggestive passage in the whole of the address was that towards the close, in which he contrasted the influence of "the Church" with that of "the Churches." In the use of the former term there was no exclusive reference to the Anglican communion. Mr. Brown meant by it any or all national or cosmopolitan bodies professing to be a visible, organised, and complete manifestation of the earthly kingdom of Christ. "The chronic shame of Christian society," he said, "has been the body which called itself the Church, with its dead apparatus and a spirit constantly more worldly than the world which it set itself to save." Mr. Brown did not deny that "this great body, the outward and visible Church, has rendered service in all ages to human culture and progress." But he regarded this as a good providentially educed from evil; and the evil, he insisted, was inseparable from the attempt to give to the Church a single and definite outward embodiment. "The cure for this incubus of 'the Church' is 'the churches,' homes within which the life of the Church is a simple homely family life." The planting of Christianity, the moral reform under Cromwell's protectorate, the creation of the United States of America, were all, in the chairman's view, the work of "the churches," not of "the Church." The Church suggested to him prelates, priests, tithes, lawbooks, sacraments, spiritual persons, and orders. The churches, on the other hand, were little spiritual households, where, if anywhere, the spirit of Christ was to be looked for.

This is not mere paradox. It puts in a striking way a very real contrast between the deadening influence of the uniformity always found to be in the long run essential to ecclesiastical unity, and, on the other hand, the quickening, recreating power of the free play of religious life, when spontaneously generated at a thousand centres. Had it suited Mr. Brown's purpose, he might easily have shown that it has ever been precisely "the Church" in his sense of the word, which has smothered the awakening fires of zeal wherever reformation has been quenched. It was the Church that threatened Wycliffe, and would have put him to death had it not been prevented by the world. Had it not been for the deadly influence of the vast ecclesiastical organisation coiled like a cobra round the Lutterworth congregation, the spiritual movement inaugurated amongst Wycliffe's followers might speedily have raised up a hundred centres of religious life like itself. And, in fact, this was done to a very considerable extent; but, of course, it was the work of "the churches" not of "the Church." The one persistent aim of the Church was to suppress the churches of the Lollards. It was the Church, whether Episcopal, Presbyterian, or United Congregational, that persecuted the Quakers. It was in the churches, separate centres of religious life, that a better and more Christian spirit was generated. Perhaps it may be thought that the history of Wesleyanism illustrates an opposite point of view. But in the first place it should be remembered that the Wesleyans never called their union "the Church," but only a society; and this is significant of a good deal. In the next place a great part of Wesley's success was owing to the tact and insight which led him to make every separate congregation a centre of spiritual life, for many purposes complete within itself. On the other hand, many of the most critical difficulties of Wesleyanism have been owing to the maintenance of an organised unity. There are not wanting signs of late, notwithstanding the reform of Conference, that it lacks adaptability to the needs of the new age upon which we are entering. Now, whatever fault may be found with Independency, we do not think that this can be said of it with any fairness. And if we have any faith in the promise that, wherever two or three are met together in the name of Christ there His Spirit will be with them, we believe the advantages gained by the multiplication of separate centres, from which revival may spontaneously spring, are very much greater than anything that can be expected from the merging of individuality in one organised body.

MR. MACKONOCHIE'S DISESTABLISHMENT SCHEME.

III.

Some of Mr. Mackonochie's proposals suffer from their vagueness, or from the absence of the reasons on which they are based. Had we before us that "ideal of a disestablished Church" which at a future time he hopes to sketch, we should better know his full intention, and, perhaps, should be saved from doing him some injustice. At present we can but deal with what is before us in the *Nineteenth Century* article, and the scheme there propounded seems to us, as we have already said, to be, in one respect, based upon an altogether unsound principle.

Under that scheme "the Church" is to be "released from her special privileges and special disabilities." She is to be separated from the State, and "take her place simply as one of the religions professed by the British people." But notwithstanding these general principles, the present canons, articles, rites, and rubrics of the Church are to continue to be binding, by Act of Parliament, upon the members, at least until they have been altered. The bishops and clergy are to elect whether they will retire from the Church, with compensation, or remain in the Church, with their present incomes secured to them for life. All the cathedrals and churches, and the churchyards, are to be vested in trustees "appointed by the said Church." Certain recent endowments are also given to the Church, for the repair of the cathedrals.

All these provisions presuppose that what is now known as the Church of England will continue one and undivided, and that, in making them, the Legislature would be protecting the rights, and consulting the wishes, of Episcopalians. But is either assumption justifiable? Mr. Mackonochie may believe that those who constitute the Church, now that it is established, would also constitute it after its disestablishment; but whether that belief be well or ill-founded is immaterial. The State has no right to act on such a belief. It ought not, of course, to put legal obstacles in the way of such an issue; but neither ought it to do anything

which may make it compulsory. One of the strongest objections urged by high-minded men against the English Establishment is, that it bribes men to continue in an unnatural union, when, without an Establishment, they would go their several ways, and form new and natural combinations. And Mr. Mackonochie would virtually perpetuate the bribery, even in the act of disestablishment. The continuance of the episcopal and clerical incomes, the retention of the cathedrals and churches, and the possession of certain endowments, are the pecuniary inducements which he holds out to High Church and Low Church, Sacerdotalist and Latitudinarian, to hold together—as they now hold together, to the wonder of a scandalised public.

No doubt Mr. Mackonochie's ideal disestablished Church would be a very different institution from that which now exists; but other members of the Church will have their ideals also, and we venture to say that they will differ from that of the incumbent of St. Alban's. There will probably be a season of struggle, from which there may emerge either a Reformed Church of England, or two Episcopal Churches instead of one. The issue may be—will be—a matter of immense moment to the Church; but the State will have no interest in the matter, and has clearly no right to prejudge the question, by throwing a heavy weight into one scale, and placing the advocates of change, or of secession, in a position of inferiority and disadvantage as regards ecclesiastical edifices and endowments.

The question is pre-emienently one which concerns the Episcopalian laity, and we are acting quite as much in their interest as in that of the whole community, when we insist on the necessity for dealing with *parishioners* as such, and not with an ecclesiastical corporation, which would inevitably sacrifice, in many cases, the interests and feelings of parishes and of individuals to its own necessities, if not for its own aggrandisement. Mr. Mackonochie perhaps expects that, by the time the Church is disestablished, the section to which he belongs will have become dominant, and he has good ground for the expectation. He, therefore, may be able to anticipate the future with complacency; but will that complacency be shared by the members of the Evangelical party? *They* may be a weak and helpless minority; and, as a consequence, the only choice left to them may be—submission, or secession, without a scrap in the way of compensation. On the other hand, if separate congregations, or even parishes, are dealt with, instead of the Church as a whole, the minority—whether High or Low—will have a share of whatever may be left in the hands of Episcopalians, whether buildings or endowments. In localities where Evangelicals are strong they will have the benefit of he fact; and where the strength is with the Ritualists they will have their share of the spoils of disendowment. Or it is conceivable that, impelled by stress of circumstances, and to avoid what would be regarded as the supreme calamity of disruption, Episcopalians may adopt a Broad-Church policy, by combining the principle of Episcopacy with some of the freedom of Congregationalism. But whatever the outcome of the crisis of disestablishment as regards the Church of England, the Church ought to be left free; and Mr. Mackonochie's scheme does not leave it free, but puts new fetters on Churchmen, in the act of taking off the old ones. It practically decides what should be an open question, and decides it in a sense which does not seem to us to be in harmony with the views which he so ably and so earnestly advocates.

Our objections will be made clearer if we now state the very different method proposed by the "Practical Suggestions" of the Liberation Society. That method is based upon the principle that, while Episcopalians "should possess the same legal facilities as are possessed by other religious bodies, no facilities should be granted which would recreate a privileged ecclesiastical body." The clergy are to be left "free to contract any obligations in connection with an episcopal or any other church organised by voluntary arrangements." The ancient churches are to be vested in a parochial board, to be dealt with as the parishioners may determine. The modern churches and endowments are "to become the property of *the existing congregations*, and be held in trust for their use."

It is true that this scheme would absolutely give fewer buildings to Churchmen than Mr. Mackonochie's would; but it may be expected that, for a long time to come, it would practically allow them the use of a large number of the ancient churches also. But what is given is given on terms which involve *liberty;* whereas Mr. Mackonochie virtually imposes conditions involving restraint which might prove to be a continuance of the bondage of which he now so loudly complains. The Liberation Society's proposal would impart new life to the parochial system, by recognising parochial wants and wishes, now wholly subordinated to the requirements of a great ecclesiastical institution. It would give local colour and force to arrangements for meeting the spiritual necessities of varying localities, which cannot be met by Acts of Uniformity and the other Procrustean appliances of a system which sinks individuals in an organisation, and seeks to maintain the historic grandeur of a Church, rather than consult the spiritual interests of the men, women, and children of whom it is composed.

It is of the essence of the Liberation Society's bold and, as we think, broad treatment of the subject, that, while it would leave a considerable amount of property in the hands of Episcopalians, it recognises "the right of congregations, and of the inhabitants of particular localities, to determine for themselves their future ecclesiastical relationships." Nor can it be said that it does this in the interest of Nonconformists; inasmuch as its tendency is to disintegrate the Church of England. On the contrary, we think it likely that the adoption of this principle would, in many parishes, lead to the adoption of a modified system of Episcopal government, and also of worship, which would destroy the necessity for Dissent, and so put an end to its existence. It is, in fact, a principle which favours ecclesiastical liberty, local independence, and both spiritual and mental growth, rather than the aims of either Episcopalians or the members of the unestablished sects. As such, we expect that the more its probable operation is studied the more it will commend itself to far-seeing Liberal politicians; who dread, not alone the obstructiveness of a great ecclesiastical corporation, whether established or otherwise, but the narrowness and the unprogressiveness of all bodies which are either weighted by ancient prescription, or are kept in old grooves less by the force of conviction than by the desire to retain material advantages.

We need not, we are sure, apologise to Mr. Mackonochie for the frankness of our criticisms on the plan which he has had the courage to produce; and we are equally certain that our readers will not grudge the space which has been devoted to it. He has, we have no doubt, a single-minded desire that the difficult work of disestablishment and disendowment should be effected wisely, as well as equitably; and he has gone so very far on the right road that, as the result of further reflection, he may be expected to go unfalteringly to the end. He has made his contribution to a common stock of materials for which hereafter the public will be more grateful than it is at the present moment, and we thank him for it none the less because of deficiencies and mistakes which we have freely pointed out.

THE AFGHAN DANGER.

England seems to be rapidly drifting towards a great peril; if, indeed, the peril is not already imminent. The danger of our being involved in the late conflict between Russia and Turkey was for a time most grave and threatening, but even this could not be fully compared to the risks that attend our present policy towards Afghanistan. To find circumstances more nearly parallel we must revert to the time of the American Civil War, when, for months, England's influence and direct interposition were sought on behalf of slavery in the Southern States. So terrible and pressing did the danger appear, that earnest, devout, and patriotic men by one consent laid aside all other public questions and addressed themselves to the task of averting what they felt would be a scandal and a crime. All who took part in those stirring events will never forget the intense anxiety and the continuous labour which had to be borne, nor the grateful sense of relief when the fear of complicity with a social crime had passed away. But now another evil spirit has arisen, which good and true men are called upon to resist and exorcise. We are likely to be embroiled in an iniquitous war of our own seeking, undertaken for ends which will not bear investigation, and emphatically condemned by such illustrious personages as Lord Lawrence, Lord Northbrook, Lord Grey, Sir John Adye, and Sir Charles Trevelyan. Without any desire to shelter ourselves under the authority of great names, it is impossible not to regard the exceptional circumstance of a man like Lord Lawrence, a former Governor-General of India, and whose whole active life was passed there in honourable and onerous positions, coming forward at such a juncture to address lengthy and weighty letters to the *Times* and the *Daily News* condemnatory of the policy both of the Home and the Indian Governments towards Afghanistan.

Into the specific points raised by Lord Lawrence, more particularly in his letter published yesterday in reply to Sir J. F. Stephen, we do not propose to enter. Attempts have been made to refute his lordship's arguments, or to weaken their force; but, in our judgment, the attempts have signally failed. He writes with all the authority of accurate knowledge and of wide experience, and it is not too much to say that his letters have made a deep impression on the country. We are chiefly concerned, however, with the fact that the course adopted towards the Ameer is but another phase of that policy of bastard Imperialism, against the false glitter and mere tawdry tinsel of which we have had again and again to protest of late. Careful watching of the course of recent events in India compels the conviction that they have sprung from set purpose on the part of the Government. It is not difficult to perceive during Lord Lytton's Viceroyalty a deliberate abandonment of the Indian policy of the preceding twenty years in favour of one of meretricious aggrandisement, vulgar show, and sensational effect worthy only of a melodrama. Such an entire change of front would not and could not be made by any Viceroy or by other high officials in India. The inspiration must have proceeded from the home authorities, and, unfortunately, the policy accords too well with that outbreak of "Jingoism" which has already afflicted and degraded the country. Political pyrotechny, as performed by the Earl of Beaconsfield, has sacrificed everything to startling effects, which, it was hoped, would dazzle by their brilliancy, and the latest display is the wanton aggression towards Afghanistan, under the transparent blind of apprehended danger from Russia. Some of our readers are old enough to remember the disastrous and disgraceful ending to the campaign of 1839, in the same country and for similar purposes. What reason have we to expect that an unrighteous war would now be followed by different results? Already we have quite enough to atone for to the people of India for former misrule, oppression, and high-handed annexation. It is mortifying and humiliating that after a just and wise policy had been inaugurated, it should now be rudely swept aside for the purpose of carrying out the projects of a Government such as that with which England is at present afflicted.

We desire to fix the responsibility where it really belongs. India is no longer a vast appanage at an immense distance, autocratically ruled by satraps over whom no effectual check could be exerted in time to prevent the evil consequences of their deeds. Instead of this, direct control is held through the telegraphic wires, and by the more regular and rapid postal communication. An armed mission, like Sir N. Chamberlain's, and a haughty demand such as

Lord Lytton's, would not have been despatched without the sanction of the Cabinet in London. We may go further, and say that not much discernment is needed to perceive that all this must have been planned and ordered by the Home authorities in order, if possible, to recover the ground supposed to be lost by recent diplomacy. The question now arises, Will the country allow itself to be driven into what Lord Lawrence characterises as "an impolitic and unjust war" for no adequate reason? Is the Beaconsfield Ministry to be permitted to carry out in Afghanistan the worse than childish pranks initiated at home and on the Continent? Happily, there is time for the nation to speak out. The season of the year does not admit of armed intervention to any serious extent, although by the latest accounts elaborate and extensive preparations are being made, the burden of which will mainly fall upon the British taxpayer, for the finances of India can bear no more strain for some years to come. We anticipate that this part of the arrangement will prove extremely unpleasant, and that the country must prepare itself for additional burdens. But, apart from this, patriotism, manliness, rectitude—all demand that a stop shall be put to this degrading policy. The reply of the Ameer is understood to be the signal for an invasion of his country; and present appearances indicate that this will be undertaken early in the spring, unless England arises in her might and insists upon an end being put to this Imperialist craze. It will be well for the leaders of the Liberal party, and for all who are jealous for the true honour of the land, to endeavour to arouse a healthy public opinion on the subject. This was done last year, when "Jingoism" threatened to become rampant. It can be done again, and promptly, at the present crisis. Without undervaluing any of the political and social objects now being sought by the Liberal party, it seems to us that the immediate duty is clear and urgent. Let there be an outspoken and resolute determination throughout the length and breadth of the United Kingdom that no official jugglery shall be permitted to lead or drive us into a wrong, and not even the existing Ministry would dare to stand against the righteous wrath of a nation.

MINISTERIAL APOLOGETICS.

The two speeches of the Home Secretary and the Chancellor of the Exchequer cannot be said to have thrown much light upon the affairs of the nation either domestic or foreign. The one sounds like an echo of the other, and both are feeble reproductions of an oracle, which probably neither of the speakers fully understands, any more than the rest of their fellow-countrymen. There is no clear grasp of the situation on the part of either of them; no definite conception of practical evils to be avoided or remedies to be applied; nothing but the usual cloudy phantasmagoria of National prestige and Imperial power, to distract attention from growing burdens, decaying trade, and rapidly spreading distress. The capacity for fiddling while Rome is burning has usually been attributed only to diabolical malice. But that is surely a mistake of moralists, for it is far more often characteristic of futile optimism and overweening self-confidence. How little pains have been taken by the Ministry to master the details of a policy which imposes a tremendous responsibility on all alike is shown by the significant discrepancy between these two prominent statesmen. As to the probable cost of our newest Imperial acquisition, Mr. Cross is of opinion that Cyprus will not entail any expense on this country. Sir Stafford Northcote, on the other hand, will apparently be gratified if a million a year, exclusive of military charges, should be found to cover our expenditure, after paying our tribute to the Porte. For the current year he acknowledges that this will not be nearly enough. This is only a specimen of the discordant utterances which show that the Government has never thoroughly mastered the practical details inevitably involved in its heroic programme. For the conditions of dramatic effect it has a keen eye; but the payment of the bill is left to the chapter of accidents.

Yet, in a dreamy sort of way, both Ministers recognise a general truth in Poor Richard's adage that "always taking out of the meal-tub and never putting in soon comes to the bottom." But the direction taken by their righteous indignation against extravagance is an amazing illustration of Tory patriotism. A million a year squandered in Cyprus is all very well; but with what face can Radical agitators blame the expenditure of a patriotic Government, when these very people have been the instruments of raising the national expenditure on education by as much as a million sterling in a few years? What business has Mr. Chamberlain to cry out, asks the Chancellor of the Exchequer, with virtuous wonder. It is he and such as he who divert to coarse and materialistic municipal improvements the hard-earned money required by a spirited foreign policy for nobler purposes. That is really in plain English the sense and substance of the Ministerial apology for the now inevitable deficit and the general financial confusion coming upon us. And it suggests a radical, deep, nay abysmal divergence between a barbarous and an enlightened patriotism, the importance of which cannot be exaggerated. It is not so much a difference between Conservatives and Liberals; for in times past they have both alike erred in this respect. It is rather the divergence between Jingoism and that higher love of country which is not inconsistent with, but rather springs out of, "the enthusiasm of humanity." And the politics of the future will, we hope and believe, turn much more on this fundamental difference than on old and worn-out party cries.

What is the object of taxation, and the justification for throwing part of our earnings into a common fund? We all agree that it is the maintenance of a national corporate life and organisation. But our two Ministerial speakers, and with them all the rabble of music-halls, and too many weak-kneed Liberals as well, seem to think that the only use, or at any rate the chief end of this national corporate life and organisation is to bully our neighbours. The only ideal of national existence possible to them is that of Esau, every man's hand against us, and our hands against every man. We know well enough that such an interpretation of the prevalent policy would be repudiated by Ministerialists and hangers-on alike. But we maintain that this and nothing but this is implied in their matter-of-course assumption that a million spent in powder and shot is economy, while a million spent in education or municipal improvements is a dangerous encroachment of luxury and extravagance. Is it not astounding, nay, terrible, that while twenty-six to thirty millions a year spent on the means of destroying our neighbours never cause a sigh to our vestrymen and ratepayers, two millions spent on instructing our own children and future citizens extort groans and almost tears of indignation? When Sir Stafford Northcote referred to the growth of the education estimates, the cry of "Shame" was raised even in Radical Birmingham—perhaps by a "Conservative working man," whose own boys and girls are receiving in Board schools an education likely to make them wiser than their father. But if it be a matter of bringing Sikhs and Ghoorkas to Cyprus only for the purpose of carrying them back again, or of fitting out a fleet to protect the Sultan's harem, a similar sum is looked upon as mere flea-bite, of which a wealthy and full-blooded nation should scorn to complain. Now, until this deep-seated prejudice, this obstinate survival from times when our ancestral braves regarded the taking of his neighbour's scalp as the chief end of man, be eradicated from our national character, true patriotism will only have brief and insufficient opportunities for action. The intolerable burdens now imposed by a sanguinary policy bring about a reaction at more frequent intervals than used to be the case. But no sooner does a peaceful policy produce its sure results of confidence, plenty and national growth, than the old savage instinct revives. Jeshurun waxes fat and kicks. His neighbours kick in return. A scrimmage ensues, in which blood is lost and money is wasted, until misdirected energies are reduced to the point of humble industry once more. It is this accursed assumption that war, either open or latent, is the normal condition of national existence, which underlies all the miseries of the time, and is especially evident in every Ministerial utterance.

CHRISTIAN UNION *v.* STATE CHURCH INTOLERANCE.

At the recent meetings of the Baptist Union at Leeds and of the Congregational Union at Liverpool, the reception of deputations from the various Free Churches was a conspicuous feature of the proceedings. On both occasions the fraternal greetings were frank and hearty. Independents and Baptists, Presbyterians and the several members of the Wesleyan family, recognised the good deeds of each other, acknowledged their inter-dependence, and the need of acting together in a spirit of brotherhood, and of discouraging rivalry and jealousy in the common field of Christian work. We do not remember any occasion when such expressions have been more cordial than in these autumnal assemblies. There has been no pretence to identity of sentiment on questions of Church organisation; indeed, differences in this matter have been freely recognised. But their oneness of Christian spirit and religious aim, as well as their common attachment to freedom of conscience, and opposition to ecclesiastical oppression and priestly pretensions, were the subject of emphatic avowals. The actual results of such cordial demonstrations of regard may not be much, but they tend to diffuse a more genial spirit amongst the bodies represented, to soften sectarian divisions, and to let the outside world see that minor differences do not smother spiritual affinities and brotherly affection among these several Free Churches. Though members of different denominations, they let it be known that they were still more members of the one universal Church, and recognise the same Divine Master.

The spectacle which was witnessed in Great George-street Chapel on Wednesday elicited from the chairman of the Congregational Union some very natural remarks, which appear to have gone home to the right quarter.

"The noble and beautiful unity of the Free Evangelical Churches of England," said Mr. Baldwin Brown, "which has been demonstrated to-day, is, I think—seeing that it rests on the basis of a common truth, and is inspired by the sympathy of a common work—full of the deepest significance for the present and future of our country, and gives to us a large promise of benediction in the future, when that great shadow of the Establishment, which does its best to blight all of us, but in vain, shall be dissipated, as it must be dissipated soon. There is always one great body of Christians conspicuous by its absence on these occasions. Will the Church of England never learn that one of the chief needs of the Church is the power to discern the grace of God wherever it is working. If the Church of England cannot see the grace of God manifestly at work in your churches, and, we humbly hope, in our own, why then, it seems to me, she must be stone-blind to the manifestation of the Spirit. If she does see it, and refuses to recognise it as of God, a graver sin lies at her door."

These and other sentiments of rebuke and antagonism to the Anglican Church freely uttered during the meetings of last week have been keenly resented, and the Mayor of Liverpool, who had entertained the members of the Union, took an opportunity of condemning them as uncharitable. The complainants seem entirely to lose sight of the real merits of the case. Not only was Mr. Brown's rebuke timely as well as merited, but the grave charges he brought against the Established Church in his opening address, if true, require a constant and emphatic reiteration on the part of the Free Churches as a violation of the entire spirit of Christianity. Even so mild a Nonconformist as Dr. Stoughton could not forbear at one of the Leeds meetings remarking upon the incongruity seen at the Sheffield Church Congress, where High Church, Low Church, and Broad Church each maintained views "diverse from the rest, and not only diverse but opposed." The remarkable thing is that this comprehensiveness which, on religious grounds, the rev. doctor condemned, is combined with an exclusiveness and intolerance from which the Free Churches are wholly free.

Though, as we sadly admit, there are hundreds and thousands of Churchmen who are ready to re-

ciprocate sentiments of Christian fraternity with Dissenters, their Church—as a Church—forbids it. It stands alone wrapped up in its exclusive claims, co-operating with no outside Christian bodies, treating them as interlopers, refusing an interchange of pulpits, and disdainfully ignoring the work of Nonconformists, who actually divide the population of England and Wales with the Church of England. And so utterly perverting is the State-Church spirit, that this anti-Christian practice is actually gloried in. Let us quote what Mr. Secretary Cross said at the laying of the foundation stone of a new church in Liverpool, at the very moment when the Congregational Union was sitting there. After saying that the work of Nonconformists ought not to be interfered with, and should be thankfully accepted, till the Church should be in a position to do it for them, this supercilious Cabinet Minister went on to remark:—"I have always held, and always shall hold, that if you say you are the National Church [a claim he entirely endorsed], you are bound to provide church accommodation and church ministrations for the whole of the nation. *Never mind whether the people come or not;* but don't shrink from your duty, and then it can't lie at your door, at all events, that they don't come." The amazing arrogance and bigotry of this sentence, uttered by a statesman of high repute, contains the very essence of the spirit that pervades the entire Establishment, and shows the impossibility, as long as it remains, of bringing about true Christian union in our land. "Not a word," aptly remarks the *Liverpool Daily Post*, "in generous appreciation of the Christian work which the Dissenting bodies are doing, and which but for them would necessarily remain undone; no hint of the fact that something like half the religious people of the country deliberately prefer Nonconformist ministrations; not the slightest recognition of the great and important elements which Dissent contributes to the intellectual and moral life of the nation. What Mr. Cross practically says to his Church friends is, 'Bear with these people, who are performing the task in which you have half failed, so long as you cannot do without them; but prepare for extinguishing them as soon as you can, and above all do not acknowledge in the meantime that they have either place or work in the nation.'" No doubt Mr. Cross's theory, insolent and absurd as it is, is right from the State Church point of view. But, if it be a Scriptural view, then we have read our Bibles amiss. The quotation illustrates in as striking a manner as possible the reasons why Nonconformists so often bear—and are bound to bear—their testimony against an Establishment which can exist on no other grounds than those set forth by the Home Secretary.

Nevertheless, we shall continue to hear that one of the great charms of the Church of England is its all-pervading liberality; and Mr. Cross himself would, we are sure, shrink from carrying out his own theory. No doubt men are often better than the systems to which they adhere. But this claim of the Establishment to be the sole religious agency of the country, and the only dispenser of spiritual blessings, is not only sustained by the great mass of the clergy throughout the land, but is ratified with the approval of the State. And, like many other pernicious dogmas imbedded in the theory and practice of the Anglican Church, it is palmed off on the nation as the teaching of our common Christianity by its only authorised legal exponents.

MR. DALE ON RELIGION IN AMERICA.

The current number of the *Nineteenth Century* contains the fifth of Mr. R. W. Dale's interesting series of papers, entitled "Impressions of America," which have created so much interest on the other side of the Atlantic that, with Yankee smartness, they are being published surreptitiously as a book *before* completion. In this section the subject dealt with is "Religion." Mr. Dale speaks with diffidence of his ability to handle so comprehensive a theme within the limits of a paper, and after a residence in the United States of only seven or eight weeks. One marked characteristic of the Americans, who on most subjects are extremely reserved, is their openness in reference both to their opinions and feelings on religion. Those with whom he conversed were frank about their personal joy in God, and about their struggles to master Christian truth and to discharge Christian duty and on their present difficulties. Mr. Dale says:—

> The educated Christian people whom I met in New England appeared to be less affected by the conflict between the Christian faith and modern speculation than most people of equal education in our own country. The genial warmth of their religious life had not been loosened by unkindly winds. There was a simplicity and depth in their piety which reminded me of the traditions which have come down to us from past generations.
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> I also thought that I recognised a prevalent conservatism in the spirit in which men of nearly all churches approached consideration of speculative and doctrinal questions. They were cautious and reverent, and not disposed to think that all previous generations of Christian people had lost their way. The atmosphere was not quite the same as that which I breathe at home; it was less keen and less vexed with storms.

They did not speak as though they supposed that the whole thought of the Church had to be rebuilt from its foundations, and that they were called to be the architects of the faith of the future, nor did they betray that sense of insecurity which is sometimes met with in England as to the ultimate grounds of religious belief. Their religion is less militant. They seemed to be less impressed by the constant presence of hostile forces which it was their first business to subdue, and had more religious rest. There was another remarkable contrast:—

> To a Nonconformist travelling in America, one of the freshest sensations arises from the absence of an ecclesiastical Establishment. In England I am reminded wherever I go that the State is hostile to my religious opinions and practices. Diocesan episcopacy, in my judgment, deprives the commonalty of the Church of many of their rights, and releases them from many of their duties; but in every parish I find an Episcopal clergyman who, according to Mr. Forster's accurate description, is a servant of the State. Though I am a minister of religion, the civil government has placed me and my family under the spiritual charge of the Vicar of Edgbaston; that excellent gentleman is my pastor and religious teacher. I am not obliged to hear him preach, but the State has thought it necessary to entrust him with the duty of instructing me in Christian truth, and celebrating for my advantage the Christian Sacraments. The doctrine of baptismal regeneration seems to me a mischievous superstition, but I cannot say this to anybody without being in revolt against a great national institution. Now and then I am bound to liberate my conscience, and I tell my congregation what I think of the doctrine; but within a couple of hundred yards there are two national buildings in which, under the authority of the State, the State clergy give thanks to Almighty God for the regeneration of every child they baptize, and in which grown men and women are taught that in baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven. The law is against me. It tolerates me, but it condemns me. It barks, though it does not bite. It describes me as being among the number of those people in divers parts of this realm, who, "following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their parish churches." It has provided a Book of Common Prayer that "every person within this realm may certainly know the rule to which he is to conform in public worship." I am permitted to break the rule, but the rule stands. It is the policy of the State to induce the country to accept or to retain religious doctrines which seem to me to be erroneous, and an ecclesiastical polity which seems to me to be unfriendly to the free and vigorous development of the religious life. The position of a Nonconformist in this country is, to say the least, not a pleasant one. His religious work is carried on in the presence of a government which condemns his creed, condemns his modes of worship, condemns his ecclesiastical organisation, and sustains the authority of a hostile Church.
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> In the United States I breathed freely. I was under the flag of a foreign Government, but the law had nothing to say against my religious belief or my religious practices, and there was no national institution established with the direct intention of maintaing religious beliefs and practices which I reject. Americans not belonging to the Episcopal Church are conscious, when they are travelling in England, that the national authority is hostile to their faith, just as I was conscious when travelling in America that the national authority subjected me to no religious disadvantages.

Mr. Dale proceeds to give an historical retrospect of the State Church *regime* in Massachusetts, which was in existence so late as fifty years ago, and the facts of which have been more or less made public in this country in recent years. It was only in 1791 that the Legislature revised the laws requiring every one under heavy penalties to attend church on Sundays, fast days, and thanksgiving days; the laws were modified, not repealed. It was enacted that, if an able-bodied man was absent three months from church, he might escape by paying ten shillings. This fine was leviable till 1834, when the "Bill of Rights" was amended, and the connection between Church and State was finally dissolved. In Connecticut the separation was accomplished in 1816, and about the same time in New Hampshire and Maine. Rhode Island had never had an ecclesiastical establishment. In Vermont, if any establishment can be said to have existed, it was extremely ineffective, and has long ago disappeared. The policy of disestablishment did not win its final triumph in the United States till about ten years before Mr. Edward Miall and his friends established the Liberation Society. The principle on which it was carried out in Connecticut, the other New England States, and in Virginia, was the non-recognition of any "vested rights" of the clergy and the vesting of the parish church in the congregation worshipping in it, which was a legal ecclesiastical corporation distinct from the communicants. It was Congregationalism that was disestablished in Massachusetts, and amongst the stoutest defenders of the State Church was Dr. Lyman Beecher, the father of Mrs. Stowe and of Mr. Henry Ward Beecher, who afterwards said that he worked hard and suffered much "for the best thing that ever happened to the State of Connecticut." Seventy years ago Dr. Beecher was as considerable a person in America as is Dr. Tait in England, and Mr. Dale expresses the hope that his grace will live long enough after the disestablishment of Episcopacy in this country to bear an equally frank and satisfactory testimony to the beneficent effect of what he now dreads as a catastrophe. Mr. Dale's impression is that in Virginia and the other States in which Episcopacy was formerly established, the ministers of all the most powerful churches hold a higher social position and exert a greater public influence than before disestablishment. In New England the public influence of the Congregational ministers in the last century was enormous, and their social position is still very high, receiving with all professional men a consideration which is not conceded to them in an aristocratic country. The incomes of ministers of religion vary greatly in different churches:—

> In some of the great cities both Presbyterians and Congregationalists receive salaries which are quite unknown to their brethren in this country. The fears that, as the result of disestablishment, the rural districts would be left without churches and without ministers have proved altogether unfounded. In 1870, according to the returns in the United States Census, the sittings in churches of all kinds numbered 21,665,062; as the population was 38,558,371, there was provision for rather more than 55 per cent. Mr. Horace Mann, in his report on the English Religious Census of 1851, estimated that, about 58 per cent. of the population can be present at public worship at the same time. Supposing, therefore, that the religious accommodation of the United States is equally distributed over the country, there were only 3 per cent. of the people in 1870 for whom religious accommodation had not been provided. In 1860 the accommodation almost touched Mr. Mann's standard. There were 19,128,751 sittings for a population of 31,443,321; the accommodation provided for 57 per cent. Ten years earlier, in 1850, the provision was in excess of the requirements of the country, still supposing that it was distributed equally. The population was 23,191,876; the accommodation was for 14,234,825; so that there was provision for 61 per cent.
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> Between 1850 and 1870, the public mind was violently disturbed by a succession of political excitements. . . It was not unnatural that during such a time, church-building should go on more slowly than usual. The population increased, during these twenty years, 60 per cent.; the church accommodation increased only about 50 per cent.
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> The comparison between the religious accommodation in this country and in the United States is instructive. In 1851, we had provision for rather less than 53 per cent. of the population. In 1850, the United States had provision for 61 per cent.; in 1860 for 57 per cent.; and in 1870 for 55 per cent. When it is considered that a very large proportion of the people of the United States are scattered very thinly over a vast extent of territory, in which the resources of voluntary churches must be most severely tasked, these returns will become extremely significant.

With regard to the distribution of accommodation, there is not the same disparity as in this country, where there is an excess in the rural places and a great deficiency in the urban districts. In the United States the accommodation is distributed pretty equally over the whole country. With regard to Church property, the parish or congregation is very commonly incorporated, and the Church, as such, is absolutely independent of all external authority, its decisions being final, while the "society" determines the minister's salary. It is the general rule of the Courts to recognise the right of a Church to censure, suspend, or expel members according to its own laws. With the spiritual acts of ecclesiastical authorities the judges decline to interfere. But where membership of a Church carries with it membership of a civil corporation holding property, the Courts would probably claim to revise Church decisions, for the expelled member would be able to show that he had sustained civil damage. Very many "religious societies" are not incorporated; in a few of the States they cannot obtain charters. In such cases the property is held by trustees, as in England, for certain defined uses. In many of the States there is a general law which prevents any incorporated "religious society" from

holding property yielding more than a specified annual income. The value of property held by the churches is large, and is constantly increasing. In 1850 it was returned at 87,328,801 dollars, or nearly 17,500,000*l.*; in 1860 at 171,397,932 dollars, or about 34,280,000; in 1870 at 354,483,581 dollars, or nearly seventy millions sterling. The debts of "religious societies" are often very heavy. In the case of 224 churches as to which an inquiry had been made, the aggregate property is estimated at 56,191,600 dollars, and the debts at 7,770,314 dollars. Most of the new churches are splendid buildings, and the furniture and fittings are luxurious.

The conveniences provided in nearly all of them are most admirable. Nearly every one of my ministerial friends has a "study" at his church large enough to hold an ample library. They go to their study soon after breakfast, and spend the morning there. I was especially attracted by the "church parlours." These are large, handsomely furnished rooms, in which congregational "receptions" are held. It is a custom in some churches for the minister to be "at home" for an evening once a month during the winter. The young ladies of the congregation prepare refreshments—oysters in all the charming forms familiar to travellers in America, and ices in lavish abundance. The members of the congregation began to stream in about seven o'clock, and talk to the minister and to each other. It is understood that those who can afford it should contribute a quarter or half a dollar towards the expense of the entertainment.

Amongst the places of worship specially good for hearing are Mr. Ward Beecher's church at Brooklyn and Dr. Talmage's Tabernacle. Mr. Dale gives the following interesting statistics relative to the several denominations in the United States:—

Of the religious denominations the Methodists—including the Methodist Episcopal Church, North and South Coloured, Methodist Episcopal, African Methodist Episcopal, and some other smaller communities—are the most numerous; they provided, in 1870, 6,528,209 sittings. Between 1850 and 1860 their church accommodation had increased 43 per cent.; between 1860 and 1870 their accommodation increased very slightly; but, according to the returns in the "Methodist Almanac," the number of "members" in the Methodist Episcopal Church increased enormously between 1866 and 1876, the net additions amounting to more than 50 per cent. The Baptists, not including Free-Will Baptists, Seventh-Day Baptists, Six-Principle Baptists, and some other minor sects, stand next, with 3,997,116 sittings. According to the census returns the increase of the Baptist sittings between 1850 and 1860 was about 16 per cent.; and between 1860 and 1870 about 6 or 7 per cent. The Presbyterians—not including the Reformed Church in the United States, and some other smaller communities having a Presbyterian polity—provide 2,198,000 sittings. Their rate of increase appears to have been very slow; they provided 2,079,765 sittings in 1850, and 2,088,838 in 1860. The Roman Catholics return accommodation for 1,990,514 persons; between 1850 and 1860 they increased their accommodation 110 per cent., and between 1860 and 1870 rather more than 41 per cent. The Congregationalists hold the fifth place, with 1,117,212 sittings; between 1850 and 1860 they added about 18 per cent. to their accommodation, and between 1860 and 1870 about 16 per cent. The next place is held by the Episcopalians, who in 1870 provided 991,051 sittings; between 1850 and 1860 they increased their accommodation rather more than 31 per cent., and between 1860 and 1870 about 17 per cent. The Lutheran Church stands seventh. It provided 977,332 sittings. Between 1850 and 1860 it added nearly 33 per cent. to its sittings, and between 1860 and 1870 just under 30 per cent.

The rapid growth of Roman Catholicism suggests the gravest questions in relation to the religious and political future of the United States. Mr. Dale thinks that the current belief that Roman Catholic immigrants are within a few years lost to that church only partially correct. At all events it was estimated in 1850 that the Roman Catholics in the Union were 2,150,000, while the present number is probably 5,000,000, and every traveller finds evidence that Romanism is a great and formidable power. Perhaps the finest ecclesiastical building in America is the unfinished Roman Catholic Cathedral in New York. In New England farms are being bought in considerable numbers by the Irish Romanists, and in all the great cities their votes are the source of perplexity and alarm to the most honourable politicians. Immigration and annexation have no doubt contributed greatly to the numerical growth of the Roman Catholics of the United States. Mr. Dale estimates that of the five millions who are nominally Roman Catholics a very considerable proportion are practically lost to the Church—that the Roman Catholic organisation is far more complete and powerful at the present time than it ever was before, and as a social and political force, is far stronger than it has ever been—and that American statesmen who care to maintain the institutions and traditions of their country will have to deal very firmly with the attempts of the priesthood to secure for the Roman Catholic Church special immunities and privileges. They will have to stand fast by the common school system, and to discover some means of preventing the bishops from violating the spirit of American law which is hostile to the unlimited appropriation of property to ecclesiastical uses.

HOLIDAY SKETCHES.

DOWN THE ST. LAWRENCE AND THROUGH THE THOUSAND ISLES.

Of all the "big things" seen by the visitor to the American continent the St. Lawrence is not one of the least, and certainly it is not the least interesting. This mighty river forms the main outlet for that chain of inland seas commencing with Lake Ontario, and ending with Lake Michigan. These drain an extent of territory estimated at 150,000 square miles, the waters from which flow on in ceaseless volume and majesty until they are precipitated over Niagara, and down the river of that name, into Lake Ontario, whence the St. Lawrence pursues a course of 2,072 miles to the ocean. Properly speaking, the river commences at Kingston, and during the first part of its course it forms the boundary between Canada and the United States. It is here that the grandest and most charming scenery is found, and one of the recognised sights of this land of marvels is a passage down the St. Lawrence during the summer months. In winter it is unnavigable on account of the ice, which freezes to a thickness of several feet, and is drifted about and jammed together in fantastic forms by the force of the undercurrents. Anyone then traversing the long and dreary line of the Grand Trunk Railway from Toronto to Montreal, sees the river at intervals in its icy chains, but would have no conception of its beauty and grandeur during the summer season. Then, no one not pressed for time, unless he were devoid of all love of Nature, would think of journeying between the two cities other than by the magnificent and well-appointed steamboats that ply daily at reasonable rates. Some prefer to join at Kingston, as Lake Ontario, like all these inland seas, is proverbially uncertain and treacherous, and is sometimes visited with sudden storms that render a passage extremely unpleasant.

I shall never forget one trip down the St. Lawrence and among the Thousand Isles. It was made early in the month of October, the season of the "Indian summer" as it is called, when Canadian travel can be enjoyed in perfection. During the whole of the day the steamboat pursued her course, only calling here and there to receive or land goods and passengers. The sky was of that bright and cloudless blue so well known in Canada, and distant objects appeared as if they were close at hand. The trees were tinged with every variety of shade, from palest green to deepest crimson, and on to the gorgeous browns and lakes; for it was the time of "Fall," when the juices of plants and shrubs are suddenly arrested by early frosts, and the leafy garniture then assumes the gayest colours. The only approximations to these in England are the Virginia creeper and the copper beech, but the American foliage is as much more brilliant as these are more so than our ordinary elm and chesnut trees. On every side the eye is greeted and delighted with an affluence of arborean beauty, as the deciduous trees assume their most glorious array just before they are entirely stripped by the rude hands of winter. The play of light and shade through the foliage, and its changing hues as the boat glides on, are like visions of another and a better land. On the southern side, within the United States borders, glimpses are caught of the distant Green and White Mountains; the former commencing in Vermont, and trending away in undulations until they join the renowned Alleghanies in Pennsylvania; while the latter, situate in Massachusetts, and called "the Switzerland of America," show their lofty peaks radiant in the sunlight.

All this time we are threading through what are popularly known as "The Thousand Isles." Their precise number is said to be 1,800. They dot the surface of the river at frequent but variable distances, and are of endless varieties in size and form. Many of them present a surface of only ten or twenty square yards; a few of them are pretentious in appearance; but most are of moderate dimensions. Here and there one is seen to be inhabited, and presents traces of cultivation; but the greater number are given up to stunted trees and close underwood. Yet even these look picturesque, and add greatly to the charm of the voyage. The ship pursues a tortuous course, which threatens frequently to become landlocked, but on turning a promontory the channel is seen to open up among fresh isles and islets which appear to change their forms and positions with the onward movement of the vessel. Hour after hour thus glides by, each presenting some fresh aspects as the glorious river panorama is traversed. With the approach of sunset the horizon was filled on this memorable occasion with gorgeous banks of purple and golden clouds, which every instant changed their forms and hues. Seated in the stern of the boat, on the commanding upper-deck, I watched the sun sink into his river bed, and the crimson after-glow that filled the landscape with a rich mellow light, and was reflected as from a thousand prisms by the ripples on the water. Then, as the glory died away, the stars shone out with a brilliancy seldom seen in England, and the Queen of Night rose resplendent, flooding our track with her soft bright beams. It was a day and an evening never to be forgotten. The changing natural kaleidoscope imprinted itself indelibly on the memory ere it passed away like a glorious vision.

Two things always strike the voyager down the St. Lawrence, in addition his magnificent panorama along its course. At one point there is a whirlpool, caused by a sudden and very deep depression in the river-bed, so that the waters are agitated into considerable waves having a rotary motion. Steam is shut off as the vessel approaches this spot, and the ship drifts on for about a quarter of a mile under the powerful guidance of two helmsmen. The sensation is peculiar. It cannot be compared to motion on the sea, nor to that produced by a swing, and yet it is something of a combination of both, but with no particular feeling of discomfort and no consciousness of danger. Nor is there any real danger in the other novel experience on this river trip, known as shooting the rapids. This is not always done, for a canal has been cut so as to avoid them if desired, but most persons prefer the excitement of the passage, which is usually made if the point is reached by daylight. Otherwise, it is not uncommon to return by rail from Montreal to Lachine, in order to come back by boat through the rapids. Until 1840 their passage was thought to be impossible; but, by watching the course of rafts down the river, a channel was discovered, and a steamboat then attempted it under the guidance of an Indian pilot, who for years steered it with safety. Nor has any fatal accident occurred, although in places the passage is so narrow, the turnings among the rocks are so abrupt, and the velocity of the current is so great, that certain destruction appears to be imminent.

Approaching Montreal, the St. Lawrence widens considerably, and presents an expanse some one and three-quarter miles in width, crossed here by the famous and costly Victoria Bridge, in which so many British investors unprofitably sunk their money (1,260,000*l.* in all), and in the construction of which there were obstacles almost insuperable and a sacrifice of life that cannot be remembered without pain. Whether the bridge, or the 1,300 miles of the Grank Trunk system of which it forms a part, will ever pay as an investment is a debateable point. Canada is not the country which some enthusiasts have represented, looking at it through the medium of their rose-coloured spectacles. Its long and severe winters are very trying to all whose constitutions are not robust. The distances between the principal towns are enormous, and the means of transit tedious and costly, especially in winter. Moreover, the lines of railway were not well planned, and in some districts beyond Lake Ontario they ruin one another by their rivalry. Though magnificent wheat is grown, the difficulty and the expense of carriage are great; and as for the Western traffic, it seems useless to compete for it with the New York Central, the Erie, or the Pennsylvania Railways, owing to the enormous distance over a circuitous and snow bound route, and owing to the absence of a shipping place within British territory when the St. Lawrence is closed. Then all goods have to be sent to Portland, in Maine, for by an extraordinary lack of diplomatic sagacity when the boundaries were settled, at the close of the American Revolutionary War, the United States were allowed to project their territory far within what is manifestly a natural geographical line. Hence the Canadians are dependent upon a foreign shipping port in the long winter. Added to all these disadvantages, party feeling runs very high in politics, as the recent elections have shown, and the old strife between the French Canadian Romanists and the Protestants in the Quebec Province is as intense and as bitter as ever. It may even be doubted whether the federation of North American provinces will produce the effects which the sanguine promoters anticipated. The dream of an organisation united under British rule, and stretching from New Brunswick to British Columbia, is not likely to be of much practical value, for the distances are so enormous, the population is so sparse, the climate is so trying in its two

extremes of summer heat and winter cold, and the capital and enterprise required for the development of tens of thousands of square miles of territory are not likely to be forthcoming for years. Yet men of energy, endurance, and skill, who are also the possessors of some amount of capital, have succeeded, and others like them may hope to succeed in Canada. The misfortune is that so many persons went there, as to our other colonies, having neither the taste nor the capacity for hard work. These speedily became incumbrances, for the trading and parcels-delivery people are not the original elements out of which strong colonies are made.

W. H. S. A.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The distress caused by the failure of the City of Glasgow Bank is indescribable. There is no one you meet who does not know of people within the circle of his acquaintance who are sufferers by the catastrophe—and what makes the matter so much worse is the fact that many of these are widows, or spinsters, or elderly persons who had invested in the concern the hard-earned savings of a life-time, and who are now obliged, without resources, to face the world anew. I have heard it said by the unco' charitable that it is a very wrong thing to be greedy of gain, and that the shareholders of "The City" have themselves to blame in seeking too large a percentage for their money. But those critics forget that the interest received was really not in the least extravagant. The dividend of 12*l.* was paid upon shares which, though nominally of the value of 100*l.*, had cost most of the holders 240*l.* Five per cent. was not very much out of the way. That was not the special temptation. What did attract was the reputation for perfect security which the bank enjoyed. And it has given all the more serious a shock to public confidence that men with high names have proved so utterly untrustworthy.

Among the sufferers are a good many ministers of religion. Here and there, too, are congregations which have had their current funds suddenly locked up. And the Free Church is undergoing a special embarrassment in consequence of her having for this year been keeping with this bank the accounts of the Sustentation Fund. No less, it is said, than 40,000*l.* have thus been arrested. This might have resulted in very serious inconvenience to many, for in a fortnight the half-yearly dividends become due. But happily some arrangement has been effected, and the crisis will, it is expected, be tided over.

Professor Smith has again been on his trial before the Presbytery of Aberdeen. The main question was as to the relevancy of the several charges contained in the libel as amended by the General Assembly. On all the points the professor has, as was expected, gained a victory. His majorities, however, have not been quite so large as formerly, and there appeared in the proceedings very distinct signs of weariness. Mr. Smith himself interposed perpetually in the debates, and impressed people rather unfavourably with his flippancy. He is going to spend the winter, it is said, in Syria in the study of Arabic, &c., and he evoked great laughter and applause the other day when he announced that his object in going was to fit himself better for the duties of his chair. The joke consisted in his assuming so confidently that he would be restored—the current belief, on the other hand, being that whatever happens the Church will hardly have confidence enough in him to recommit him the oversight of her students.

The friend of the Establishment here are evidently in a tremendous fright. They cannot meet for any purpose whatever without denouncing Liberationism as one of the works of the flesh. In the pulpit; at presbytery meetings; at ordination dinners; at the opening of charitable bazaars—everywhere one hears the same cry, that it is a shame and a sin to talk of separating from the State a body so large, so active, so good, and so useful as the Church of Scotland. The alarm thus manifested is one of the most striking proofs which exist of the growth of the disestablishment cause. The battle is felt to be at the gates, and the friends of religious liberty should be encouraged to go into the agitation more heartily than ever.

I confess I am surprised, however, at such a man as Principal Tulloch losing his head. He has hitherto professed to look at things with a philosophic calm. But his moderatorship has unmanned him. The very possibility of the community over which he has been called to preside being reduced to the level of what he calls "a sect" is shocking to him. He has sunk to be a rabid partisan, and he is flooding all the periodicals he has access to with what cannot be otherwise described than as Tory ravings. His own *Missionary Record*, *Blackwood*, and now the *Contemporary* all bear testimony to his incoherency and to the excess of his alarm.

The jubilee has just been celebrated of one of the most respectable of the United Presbyterian ministers of Edinburgh. Dr. Peddie has not had a brilliant career. He is little known on the platforms of the Scottish capital; and the announcement of his name as a preacher on any public occasion would not collect a crowd. But he bears a venerated name; his opinions have long carried weight in his own denomination; his congregation (that of Bristo-street) is a large, active, and fruitful one. And on the day when he reached the half-century of his ministry prominent men from all the Churches gathered together to do him honour. The United Presbyterian Church has rather a weakness for hero-worship. It is amiably inclined to speak of all its geese as swans. But in the present case it is not led away by its partiality for its own. In commemorating the prolonged services of Dr. Peddie, it has had the hearty sympathy of many beyond its "paddock"—to use a phrase which seems to have taken Mr. Gladstone's fancy.

Speaking of this Church, it is rumoured that one of its most important congregations in Glasgow is going to try to woo Dr. Drummond, of London, back to his old communion. Dr. Drummond went a good many years ago to St. John's Wood, and has been a very successful minister there. But the sudden death of the Rev. W. Thomson, of Belhaven Church, has made a great blank in our western metropolis, and his bereaved flock are determined to aim high for a worthy successor. This is not the only example of an attempt being made to cause the ministerial stream to flow back upon its springs. Dr. Sinclair Paterson, of Belgrave, has been also called to Glasgow, and a good hope is entertained that he will come. A Scotchman, they say, never cares to come back after crossing the border. That may be the rule, but let us hope that it has exceptions.

A new Presbyterian magazine is to be started at the New Year, to be edited by Dr. Blaikie. It is intended to occupy the position of an international organ; and will be published simultaneously in London and New York. The idea of such a thing was suggested a year ago at the grand council of the communion in Edinburgh, and its object is to furnish a channel for the exchange of opinions on matters interesting to the whole body of Presbyterians. I suppose the plan followed will be (within certain limits) that adopted by the *Contemporary*—allowing men to say what they think over their own names. It is difficult to see how otherwise the burning questions of the several branches can be discussed at all.

I hear that Dr. Macgregor, of St. Cuthbert's, is to spend the winter months in a warmer climate. This will be a great disappointment to many, as he is undoubtedly the most popular preacher in Edinburgh. That, unfortunately, is not saying very much, for our pulpit has, alas! not many very shining lights at present. But, *quantum valeat*, it is true. Dr. Macgregor has a graphic, pathetic gift, and interests and often touches his hearers greatly. His frame, however, is frail at the best, and things at this time seem worse with him than usual. Of other preachers in our metropolis there are literally none that strangers go to hear, save Dr. Walter Smith and Mr. Whyte, of Free St. George's. Dr. Smith is a man of genius and a poet, but his reputation as a preacher is not growing, for some reason or another, as it ought to do. Mr. Whyte is a man of immense force and vigour, and although he cannot be said to catch the popular ear as Guthrie did, his best sermons are enthusiastically admired by an overflowing congregation. He is distinguishing himself at present by taking the lead in a movement for raising the standard of intelligence among the youth of his church.

The Free Church has lately come into possession of a bequest of 27,000*l.* for missionary purposes. It has not yet been decided what should be done with it. Some, I understand, have been suggesting the breaking of fresh ground in Asia Minor, under the joint protectorate of Lord Beaconsfield and the Sultan. But I believe it will be eventually decided to devote it to India. In all our Scottish churches there is a want of men for the foreign fields.

A munificent gift of 1,000*l.* has been given anonymously to the Society for Promoting Christian Knowledge, through the Rev. Brownlow Maitland, to whom it was handed at the recent Church Congress by a gentleman whom he did not know.

Literature.

*GEORGE DAWSON'S SERMONS.**

Mr. George Dawson occupied a theological position of his own, neither Evangelical nor Unitarian. The consequence is that both schools will find in his writings much to object to, but happily, at the same time, much to approve. On certain aspects of the Evangelical system he had no mercy, and those who hold that system will say that he treated it unfairly. But even these must think kindly of Mr. Dawson when they read the glowing words in which he too acknowledges Jesus Christ as his Lord. "Wise men have said that the strangest phenomenon in the history is the sinlessness of Christ. Whether or not He was peccable I cannot say, and what is more, I don't care; but that He was without sin, that there was no sign of His falling, this is clear, and it is worth pondering over." "We know little of the beauty of God. We could not bear it. There is no full thought of the Almighty which is not too much for us. Moses once wanted to see God, and he says he did, but he saw Him 'behind a veil.' Even great men have to veil themselves sometimes, lest their glory should be too much. Their helmet is all too bright, its glitter all too strong, its splendour all too dazzling. Thus God has sent His Son into this world to reveal His glory, and in such fashion, that looking at Him, we may love Him; and loving, obey." "I cannot make out anything in life clearly. I look around and I see that nature is fierce, and men are cruel, and the world is full of rapine and plunder, and the strong prey upon the weak, and the weak go to the wall. What can I do? I go and join the simple-hearted, give up trying to understand the philosophy of life, and retreat to Him who said:—'Come unto Me all ye that labour and are heavy laden, and I will give you rest.' . . . So I leave the philosophers, and go to Bethany. . . . I speculate no more about death and the world to come; I read no longer dry books about the immortality of the soul and descriptions of heaven; I give them all up. Speak for me, O Christ, one sentence—'Father, I will that they also whom Thou hast given Me, be with Me where I am.'"

Although the sermons in this volume are mainly of the character indicated in its title, at least in their general scope and spirit, they are full of references to the great questions which agitate the philosophic as well as the theologic world—thus showing how difficult even Mr. Dawson found it to separate "daily life and duty" from "dogmas"—that is, from those doctrines or principles which are at the root of all spiritual life. Take the following from the first sermon:—

> Our theories about God's essence, of which we can know nothing, our parcelling His nature out into attributes, have been fatal to vital faith. God has ceased to be to us the intensely personal Being He was to the Jews of old; He has subsided into a force, a law, an assemblage of attributes.
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> Now from all philosophising about God, let us pray to be delivered; it removes Him far from us; it prevents our feeling His presence. What God essentially is we shall never know in this world; what He is pleased to become towards us is all that we require to know. That glorious Old Testament, with an anthropomorphism in which I delight, is nowhere afraid to speak of God as a Person. As a Person He has been pleased to reveal Himself to us; hence human relationships and human affections furnish the standard which should regulate our feelings towards God.
>
> The great mistake of modern Christianity has been the substitution of light for heat, and nowhere is this more evident than in the doctrines it has taught concerning God. In its eagerness to be enlightened it has become icy, and the attempt to make the head correct has too often left the heart cold. But I say, accuracy is far less important than energy; that idea of God is best for me which vitalises me most. Doctrines which furnish the head, but leave the heart in empty barrenness; abstraction that substitutes words for feelings and knowledge for life; teachings about God, instead of visions of God; these have been the greatest hindrances of vital religion. Hence I fearlessly teach the child to believe that God is as completely a person as the father against whose bosom he is pressed; and I as fearlessly teach the man who can only be warmed by thinking of God in human form, to cherish the thought and abide in it.—Pp. 5–7.

We might fill many columns with passages full of point and beauty from the volume before us, and that without considering it necessary to indicate statements and shades of opinion to which we could not ourselves give assent. We conclude with one from the last sermon, very fitly one on "The Swelling of Jordan":—

> To some people there come times of darkness when the heart fails, and the river is hard to ford; and it is a wise man's duty to look upon the possibility of this, to examine himself, to ask, "Oh! my heart, how wilt thou do in the swelling of Jordan?" It becomes a wise man to ask how he will bear himself when the

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* *Sermons on Daily Life and Duty.* By George Dawson, M.A. Edited by his Wife. (London: C. Kegan Paul and Co.)

rivers of life grow wild and wide; when they come down and carry away those we have loved most truly; or when, worse than loss, the friend grows false, and we are left, amidst care and trouble, to ford the great stream alone. . . . To live too long for joy; to see life become one great disappointment and disgust; to meet the day when the wise man's sad verdict, "Vanity of vanities," is written across the whole concern; to find kings are knaves, and gold a liar; to catch the butterfly and only soil your fingers; to cry, as poor David had to cry, "Why do the wicked prosper?" to find the whole world out of gear; to believe in that falsest, saddest utterance, "There is nothing new and there is nothing true,"—this is the time when a man may find a tragic wonder in the homely phrase, "How wilt thou do in the swelling of Jordan?"

There is, I say, a tragic wonder in the words, when, in face of great trouble, they come right out of a strong man's heart. When the heart is happy and all things go well, this is the best possible of worlds. There is nothing more easily to be borne than the contemplation of improbable troubles. It is easy to say in happiness, "God is good; it is all right." But when love has been spent, and love has been wasted, when pleasures entice us no longer, and the friend grows faithless and flees, what is left for us? We can but cry, as did they on the little lake of Galilee, to Him who came like a spirit across the waters, "Lord, save us, we perish."

"OUR WOODLAND TREES."*

Mr. Heath has done yeoman service already in two directions, but both have ultimately in view the elevation and refinement of the people. His books on "The English Peasantry" and "The Romance of Peasant Life" may be regarded as representing his more serious labours and aims, while "The Fern World" and "The Fern Paradise" may be taken to express his favourite relief or pastime pursued alongside of and coincidently with those other studies. The present book, "Our Woodland Trees," though it exhibits him mainly in the attitude of a lover of nature, yet abounds in matter which shows how intently he holds in view the social improvement and amelioration of the working classes. This is particularly seen in the chapters titled "A Plea for Trees in Towns," "Our London Trees," and "Trees in our Gardens"; but throughout we feel that, even when Mr. Heath is most the nature-lover, he is least forgetful of the claims of the crowd. The tone in which, for example, he speaks of the appropriations that have for so long been carried on in commons and forests—particularly the New Forest and Epping Forest—are sufficient proof of this. To stroll through our sylvan retreats with Mr. Heath is most invigorating and instructive. He is not only a careful observer, but feels the charm which alone gives assurance of the true guide; and now and then his little bits of picture are exquisite, while his more exact descriptions of our better-known trees in the latter half of the volume show how exact and systematic he can be in imparting information. When we compare these chapters with such sections as that titled "By Twilight," or "In the Greenwood Shade," the contrast is so marked and yet the sense of efficiency so complete that we feel we are in the hands of one who knows his subject exhaustively and has viewed it from all points. The latter class of writing is steeped in the very sentiment of the woodlands. Take this for example:—

We plunge into the wood, and press through glades densely covered with tall forms of bracken and carpeted with wild-flowers. Anon, we cross a brooklet, on whose banks the alders cluster amidst bracken six feet high, and through a cloud of fragrance caused by the mingled perfume of honeysuckle and the sweet lemon-scented breath of large masses of mountain and buckler fern. . . . . Even the song of the blackbird is now hushed. All the daybirds have gone to rest, and we are traversing an expanse of forest unknown to us, without a path or other guide than the faithful compass. Yet we have a strange sense of pleasure in the wildness and loneliness of our surroundings, deepened mysteriously as the harsh cry of the nightjar breaks in upon the silence; and though it is difficult to find our way among the mass of brake and gorse, and other forest growths which cover the ground, and are now deepened in hue by the shadows of the approaching darkness, the brilliant heads of foxglove bloom stand out vividly into the night.

Sometimes Mr. Heath shows rather too much favour for certain terms and adjectives; but in such bits as the above his descriptions reach a very high level. He loves to indulge a liking for historical reference as he goes along. This is one example which will be appreciated:—

Good Queen Bess had a fondness for Epping Forest, and often used to hunt there. It was a grand forest then—a truly royal forest indeed—far grander and larger than the Epping Forest of to-day—beautiful as that remnant of greenwood is, and highly as it is prized by poor, half-stifled, toil-worn Londoners, pent up for so many weary hours, through so many weary days, in close workrooms and squalid homes. The poor, alas! are always with us; and there were poor in the days of good Queen Bess. During one of her visits to Epping Forest the maiden Queen is said to have been particularly grieved at witnessing the misery of the poor inhabitants of the forestal manors; and it occurred to her to devise some means whereby she could relieve them of their distress. It being winter—and the cold in all likelihood intense—it seems to have occurred to her that an abundant supply of firewood would be a welcome gift to the poor. She accordingly gave permission to the inhabitants of the four manors—Loughton, Theydon Bois, Epping, and Waltham—surrounding her forestal residence—of which a remnant, under the name still of "Elizabeth's Lodge," may be seen by visitors of picturesque Chingford—to cut wood for fuel from the forest, during four winter months of every year; namely, from November to March. But this privilege of wood cutting—given, it is said, in the form of a Royal Charter—was subject to a very curious condition. The cutting was to commence each year at midnight of the 11th of November. The condition was very precise and very binding. The axes of the woodcutters were to be first struck into the trees, at a height of not less than seven feet from the ground, at the moment which was exactly between the 11th and 12th of November. If this prescription were closely followed, then woodcutting—which was to be the "top lopping" of the smaller branches in such a way as not to destroy or permanently injure the trees—might be continued without cessation till the 23rd of March in the following year. It was to be understood, however, that non-compliance with the express stipulation as to the commencement of the lopping exactly at midnight of the 11th of November would result in forfeit for ever of the privilege.

Quoting from the *Gardener's Chronicle*, Mr. Heath tells us that there are now fewer than four thousand trees in the City of London, and goes on to remark as follows:—

Possibly there are very many people, even amongst Londoners, who may have been surprised to learn that there are so many trees growing in health and with vigour and beauty in the heart of the metropolis. Yet the trees in the City of London are not by any means noticeable by their abundance; and it must be remembered that those which have been referred to are distributed amongst a comparatively small number of places, and there is still great room for a very large addition to the existing stock of City trees. There are corners and streets—spaces adjoining streets—and river wharves, and many other places where trees might be advantageously planted within the City of London. The delightfulness of having trees on the stream side has been recognised in the planting of the Thames Embankment. But there are miles of river frontage through the heart of the metropolis entirely denuded of any tree growth, of any shrub, or of green life.

On oaks, elms, ilexes, pines, and other trees our author has much to say, and we have found him particularly interesting on the coniferæ, and must be allowed to give this extract in evidence:—

The natural habitats of the conifers are mountainous regions, where they are naturally subject to the force of high winds and to exposure to cold; and nature marvellously adapts them to the situations they occupy. Growing oftentimes on shallow soil or rocky mountain sides, the horizontal direction which their roots habitually take enables them to secure a hold upon a comparatively large extent of ground. Like most roots, too, which grow horizontally, pine tree roots are frequently exposed above the surface of the ground, and they thus acquire a hardness which enables them the better to support their tall stems and to resist the force of storms. Were they furnished all the way up their trunks with branches, a surface would be presented to the wind which would enable it to exercise enormous force, the result of which would be certain upheaval. But the trunks of the mountain and rock-loving pines are bared of encumbering branches, and even upon their heads of foliage the force of the wind has little effect, because it can pass between the needle-shaped leaves of these trees. And not last amongst the wise provisions of Nature in adapting the conifers to their rugged habitats is the form and protective covering of the seeds. The seed-cases are the well-known cones, and these, impervious to water, are formed with wonderful strength, enabling them to fall unharmed, when the fit season has arrived, from the great height of the pine heads, even on to rocks below.

We should be blameable if we omitted notice of the charming and beautifully engraved woodcuts, which do so much to give the aspect of a Christmas volume to this book, which is, however, so well written and so full of original research and observation as to lift it far above the ordinary level of that class.

* *Our Woodland Trees.* By FRANCIS GEORGE HEATH, Author of "The Fern Paradise," &c., &c. (Sampson Low and Co.)

"ON HORSEBACK THROUGH ASIA MINOR."*

We gave a lengthened notice of this work on its first appearance, presenting a summary of Captain Burnaby's exploits in Asia Minor, which were only a little less exciting than those in the "Ride to Khiva." We dwelt, too, on what we regarded as the perverseness and the inconsistency of much that he had to say respecting the questions of politics that arose—the government of Asiatic peoples by Turks and Russians chiefly—and had to enter our modest protest against some of his statements. It may be remembered also, that we had something to say of the evident attachment of Captain Burnaby to his servant, Radford, whose humour, never rising much above the gush of good spirits, as it struck us, he was rather too inclined to celebrate.

This new edition might have been passed over with a word or two had it not been for some original matter—particularly characteristic—which is inserted, dealing with our present position in the politics of the East, and some reminiscences of Radford, who died at Dover on his return from the last tour with his master—an "In memoriam" which is really touching and beautiful. Seldom can master and servant ever have been more sincerely attached. Radford was endowed with great coolness in emergencies, an inexhaustible fund of good spirits, and capabilities of the finest self-denial, without any trace of affectation or pretence. These traits were shown in many ways—notably in his nursing of the wounded after the battle of Tashkesan, and his valuable aid given to Doctors Gill and Heath to dress the wounded after the battle of Meska. In that campaign (during which Captain Burnaby held a post as special correspondent) master and servant suffered greatly from curtailed supplies. Instead of murmuring over his own deprivations, Radford was fain to impose innocently on his master. We may give the concluding passage of the "In memoriam," which will show that Captain Burnaby honours a heroic spirit—in a sense, a true equal:—

On one occasion, having had no sleep for more than forty hours—being nearly all that time on the march—and after having to wade through deep snow, the poor fellow fell asleep on his horse seven times, each time losing his balance and coming on the ground. In the last tumble he put his thumb out of joint. Dr. Gill coming up after Radford had mounted, the latter put out his hand and had his thumb pulled into joint without even dismounting. Many a time Radford would bring me a piece of biscuit, his own ration for the day, and try and persuade me that he had already partaken himself, while food had not perhaps passed his lips for twenty-four hours. . . . . Forty-eight hours after reaching England's shores, one of the noblest souls that ever tenanted a human frame passed away. He lies in Dover Cemetery. Can more be said about him than is contained in the lines engraved on his tomb—"He was a brave soldier, a faithful servant, and as true as steel." Yes, there might have been added, "In him I have lost a sincere friend." There are not many men who would give their lives for their friends. Radford would have readily given his life for his master.

We can now readily understand some of Captain Burnaby's too partial-seeming references.

As to the political matters, Captain Burnaby has no idea whatever that the Eastern Question was permanently settled by the Congress Treaty. But he is distinctly in favour of the Government policy towards Afghanistan, as likely to check the designs of Russia, and to show Asiatics, who do not believe in power that does not actively show itself when occasion arises, that we are still efficient to preserve our prestige in the East. He is very severe on Mr. Gladstone's whole conduct, and does not even give him credit for good motives, which we think he might have done, since at any rate, persistence in his policy does not keep him in place, with its emoluments and patronage:—

Cyprus, as shown in page 386 of this work, commands Syria: it is the key to Egypt. It affords one more link between Great Britain and her Eastern dominions, and will be useful as a check against Russian aggression and consequently against Russian atrocities. But Mr. Gladstone is not satisfied. Mr. Gladstone, who, owing to his policy of agitation with reference to the crimes committed by the Turks in Bulgaria, is the main cause of the war having taken place. Mr. Gladstone, who, whilst calling for vengeance on the Turkish officials for their cruelty and oppression, and putting himself forward as the champion of suffering humanity, is now silent as to the loathsome cruelties perpetrated by the Russian forces in Bulgaria. Mr. Gladstone, who, unlike Lord Shaftesbury, is too cowardly to come forward and denounce the Power to which he would have us extend the right hand of fellowship. Mr. Gladstone, who lashed our people's mind into fury by his eloquent denunciation of the Turk in his pamphlet called "Lessons in Massacre," and who now has not a word to say about the awful crimes unveiled by the Rhodope Commission. The crimes of Nero, the massacre of St. Bartholomew, are as nothing in comparison to the enormities, the horrors, the wholesale butcheries, the atrocities, the infernal cruelties committed by Russians and Bulgarians. Women, their children still unborn, have been mutilated and cut to pieces; babes have been transfixed with lances, their agonies being the delight of Bulgarian Christians; but Mr. Gladstone is silent, Mr. Lowe, the rhetorician, is indifferent, and Mr. Bright, the philanthropist, "holds his tongue." Many of our fellow-countrymen have already passed their verdict upon the conduct of these three politicians; future historians will do the rest.

This is truly an unmeasured impeachment; but the "three politicians" may have their own say on that head yet.

* *On Horseback through Asia Minor.* By Captain FRED BURNABY. With Portrait of Radford and Maps. Seventh and Cheaper Edition. (Sampson Low and Co.)

SOME QUARTERLIES FOR OCTOBER.

The *British Quarterly* commences with a scholarly article on "The Universities and the Renaissance," in which the reader will find much of the gilding which has been laid by the imagination upon the character and work of those institutions, very completely stripped off. Thus, it is stated that Greek was almost unknown, and modern languages contemptuously ignored. As for their social condition read the following:—

The description of the life at the Collége de Montaigu (Montacutum) at Paris, which Erasmus has given in his "Ichthyophagia," can hardly be true of every college, but it must have found its counterpart in some. The students lived, packed three or four together, in a damp room, filled with pestilential air from the neighbouring cesspools; their bed was the floor; their food, coarse bread and scanty, varied with rotten eggs; their drink,

putrid water, diversified occasionally with wine of so vinegarish a quality that it obtained for the college the nickname of "Montacetum." Fireplaces or stoves they had none; filth and vermin (*pediculorum largissima copia*) assisted in keeping them from cold, and their circulation was sometimes artificially accelerated by the aid of corporal punishment. The food at Oxford seems to have been almost equally notorious, and More in his adversity, whilst enjoining the strictest economy in his household, adds that it will not be necessary to descend to Oxford fare. A little later the life of the Cambridge student is thus described. "The greater part of the scholars get out of bed between four and five o'clock in the morning; from five to six they attend the reading of public prayers and an exhortation from the Divine Word in their own chapels; they then either apply to separate study or attend lectures in common until ten, when they betake themselves to dinner, at which four scholars are content with a small portion of beef bought for one penny, and a sup of pottage made of gravy of the meat, salt, and oaten flour. From the time of this moderate meal till five in the evening they either learn or teach, and then go to their supper, which is scarcely more plentiful than the dinner. Afterwards problems are discussed or other studies pursued till nine, and then about half-an-hour is spent in walking or running about (for they have no hearth or stove) in order to warm their feet before going to bed."

Lessing as a philosopher and theologian is well reviewed in another paper, in which his theism is vindicated. Papers follow on "Joubert" and on "Butter and Cream," the latter full of curious information. In an article on "Bosnia, Herzegovina, and Austria" it is maintained that the Austrian occupation "is by far the best part of the Berlin handiwork, and in that part of the world will bring the strange visitants of peace and security to which these distracted provinces have been so long strangers." We hope this expectation will be realised. The article on "Tent Work in Palestine," based upon Lieut. C. R. Conder's work, gives the reader a masterly summary of what has been done in the way of Palestine exploration, although the writer differs occasionally from Mr. Conder's conclusions. Next we have an elaborate and remarkably able review of Mr. Thos. Hughes's "Old Church," in which several points raised by Mr. Hughes are discussed with equal knowledge and sagacity. We should be doing an injustice equally to the writer and to our own readers if we were not to indicate, by some specimens, the character of this article. The following relates to organisation:—

But why, because in the settlement of a great political question by the Parliament of the nation the Liberation Society wisely and necessarily allies itself with Liberal politicians, should Mr. Hughes bring against the disparaging insinuation that it "means to win by stratagem"? The present writer has never been a member of the Liberation Society, but if Mr. Hughes means to imply that the members of that society seek to achieve their ends by political trickery, unfair advantage, or any form of dishonourable procedure, and not in perfectly fair fight, we indignantly deny the imputation, and with the greatest sorrow that a man like Mr. Hughes can condescend to the use of such weapons. We challenge him to the proof of a single movement on the part of the honourable men who for forty years have constituted this organisation, that can justify such a phrase. Such an insinuation is an additional indication of the almost passionate feeling, amounting to blinding prejudice, which disqualifies Mr. Hughes's entire argument.

Next as to the sectarianism of the Establishment:—

The Nemesis of the Act of Uniformity has fallen terribly upon it. In relation to other Churches, is there a Protestant community in England or Scotland, even the Scottish Presbyterian Establishment, that, with its own early bishops of the Reformation, it would now frankly and fully recognise as a Church of Christ? How long is it since Bishop Wilberforce, at Reading, classed together beerhouses and Dissenting chapels? or since Dr. Maclagan, the present Bishop of Lichfield, read a paper in Sion College, formally denying to all English Nonconformists the character of ministers of Jesus Christ? and, save Dean Stanley, no one protested against the monstrous sectarianism. Are there a score of clergymen in England whose very brotherliness with Nonconformist ministers is not one of reserve and conscious superiority? Some few—the late Dean Alford and the present Dean Stanley—are noble exceptions; but they stand almost alone. Simple, natural, unconscious brotherhood of ministerial equality is almost unknown as between Episcopal clergymen and ministers of Free Churches. Are not outrages of priestly arrogance and intolerance like that of the Owlston Burial case—which exhibited the Bishop of Lincoln in such an unfavourable aspect—and that of Mr. Drury, the incumbent of Akenham, Norfolk, reported in the papers three or four weeks ago, of almost weekly occurrence? Does not the Established Church unchurch every non-Episcopalian Church in Christendom? Yet Mr. Hughes adduces it as an exemplar of the "sweet reasonableness," the gracious charity, and comprehensiveness of establishments! There is not a Church in Great Britain, the Romish Church excepted, that would not be ashamed of the narrow bigotry and sectarianism of the Establishment. The Nonconformist bodies exchange pulpits; they work together in brotherhood; they do not anathematise each other. The Episcopal Church stands aloof in proud pretension and scornful prerogative, the one great exception and hindrance to the brotherhood of British Protestant Churches. For the true authors of schism are they who, by unwarrantable assumptions, compel resistance for righteousness' sake. We have no hesitation in attributing the guilt, or the credit, of nine-tenths of the Nonconformity of England to the intolerant assumptions of the Established Church. Members of the Established Church are, we presume, very much like other men. Individually there are amongst them men of the devoutest piety and of the broadest charity, and were they free from the isolating and arrogant assumptions of their position, they would as a whole be not a whit behind the most Catholic and devout of Christian bodies. But we distinctly and deliberately affirm that, in our judgment, there is not in English society any institution that works such disastrous social schisms and generates such bitter antipathies as the Established Church. This is the inevitable issue of all exclusive assumptions and distinctive prerogative—when, that is, as in England, a Church has come to be but a section of the Christianity of a nation.

Lastly as to comprehensiveness:—

The comprehensiveness that Mr. Hughes contends for, viz., that all doctrinal requirements should be abolished, and that all ministers and Churches should be received into the national organisation or Establishment, is utterly incompatible with either any true Church character or homage to truth. What could be more immoral or more traitorous to Christ than to gather into one ecclesiastical organisation men who, one or the other of them, controvert or deny every distinctive principle of Christianity—men who feel bound, in fealty to their own convictions, to controvert each other's fundamental principles, and to prosecute each other in law-courts? What would be thought of a political or philosophical organisation that fundamentally ignored political or philosophical principles, the members of which denied and anathematised each other? What is the end or mission of a Christian Church? To comprehend as many persons as possible, irrespective of belief or of character? or to propagate, according to its convictions, the truth, the spiritual holiness, and the pious worship of Christ? According to every New Testament conception of a Church, it is a witness for the truths that Christ taught, an embodiment of the holiness that Christ enjoined, and an organisation for the propagation of both. Quietly ignoring this prime function of a Church, Mr. Hughes contends only for its comprehension. He does not tell us how he would designate his dogmatic and ecclesiastical miscellany, nor indeed how he would constitute it. Would he go so far as Coleridge, and include schoolmasters? But then Coleridge expressly affirmed that his "clerisy" was not a "Church of Christ," only an organisation for national culture? Would he include Cardinal Manning and Mr. Bradlaugh? If not, why not? If he would, in what capacity?

Whatever the disadvantages and abuses of separate Church societies, better put up with them a thousand times multiplied than sanction the immoral indifference for which Mr. Hughes contends; they do at least recognise conscience and fealty to truth.

All the points are equally well dealt with, and the review closes with a sharp rebuke of Mr. Hughes for the character of his work. We can only add further that there is an article on the "Three Treaties," and that the notices of "Contemporary Literature" are as able as ever.

The *Westminster* has a comprehensive paper on "The Australian Colonies," in which the policy of disintegration is altogether discouraged. Then follows an interesting summary of the later novels of Berthold Auerbach, written with a little too unsparing praise. "Bulgarian Literature" is timely, and the "Troubadour" fair. An article on Lord Melbourne is the best that we have read. The writer's opinion of Mr. Torrens's work is not very high, and he does not, as is usual, confine his article to a mere boiling down of that work. He writes from independent investigation, and we are obliged to say that the article is more valuable than the work that is reviewed. The "Situation in the East" is a vigorous attack upon Russian character and policy—indeed, the most vigorous and effective that we have read. We have quoted the *British Quarterly's* opinion of the Austrian occupation; the *Westminster* says, "Among the *worst* provisions of the Berlin Treaty must be noted the mandate conferred upon Austria-Hungary for the occupation of Bosnia and the Herzegovina." The present moral disorganisation of Russia is enlarged upon and illustrated, and, altogether, a more trenchant attack upon Russian policy has not been written.

The article on "The Brothers Chambers" in the *London Quarterly Review* will be found to be extremely readable. There is much information, also, in "Zululand and the Zulus"; but not much that is new in the article on the "Book of Job," which is, for the most part, merely descriptive; and most readers will be dissatisfied with the paper on the "History of the English Church." Dr. Arnold's sermons, however, are well and critically reviewed, and there is a good deal to be gathered from "China and the Chinese." The best article in the present number is a review of Dr. Gratz's "Jesus Christ and Christianity," although that, too, is somewhat too descriptive.

The tone of the *British and Foreign* furnishes a singular illustration of the advance of Presbyterianism in the direction of religious charity. The articles on "The Christian Idea of God," and on "Missions to Islam," are very good, and there is an admirable paper entitled, "Why did the Reformers reject Episcopacy?" in which we find a good deal of valuable historical matter. Dr. Charles Hodge is also well reviewed by Professor Watts, of Belfast, who shows a very intimate knowledge of the writings and work of that greatest of modern Calvinistic theologians. But the articles which excited the remark we have made are on George Combe and on Dr. Abbott's two works indicated by the title, "An Eccentric Apologist." The candour and the charity which distinguish these two papers would have been impossible a quarter of a century ago.

SCHOOL BOOKS.

A Handbook, &c. By A Private Tutor. (London: Simpkin, Marshall, and Co.) This handbook is a guide to those who wish to study for the First B.A. of London University. It gives us the subjects to be studied; the best books from which to study; and very useful hints on how to use them. It specially directs its readers in the study of Latin, Greek, French, and German; English language and literature; pure and applied mathematics. It contains numerous examination questions set in recent years, and supplies every possible help to a student in the most remote village in the British Isles. The book deserves to be known, and private students will be grateful to us for calling their attention to it.

First Principles of English Grammar. By T. S. Taylor. (London: Relfe Bros.) This grammar is not worse than many which come before us for judgment. But then it is not so good that it should be selected to replace a better one, and that might easily be found.

White's Grammar School Texts. The Acts of the Apostles. (London: Longmans and Co.) Dr. White's valuable vocabulary distinguishes these texts of the New Testament above all other editions for students. The attention paid to etymology and grammar is very great, so that, though there are no notes, the reader will never be in much perplexity in construing.

Theophilus Christianus: A Catechism for the Children of Christian Parents. (London: Longmans and Co.) This is a book we should certainly not ourselves use, and therefore we should not recommend its use to any one else. The method is bad, and the matter is sometimes objectionable.

BRIEF NOTICES.

Popular Science Review for 1878. (London: Hardwicke and Bogue.) The present number completes the year's issue of this magazine: and we have before us as interesting and valuable a volume as anyone can remember of the *Popular Science Review*. Mr. Harting contributes four papers on "The Extinct British Wolf," a valuable monograph on the subject. Mr. Hartley's paper on "The Liquefaction and Solidification of Air and Hydrogen" explains the experiments of M. Pictet and M. Cailletet with the aid of drawings which must make the whole process clear to even young students of science. There are several geological papers illustrating the earth's natural history, the deposition of strata, and the bearing of geology on the industrial arts. Surgeon-Major Wallich displays himself a keen biological critic in his article on the "Radiolaria" and Mr. Saville Kent offers "A New Field for the Microscopist" which is certain to excite the attention of young investigators. Among other papers which we have found interesting are Mr. Pattison Muir's, on "The Old and New Chemistry," and one on "The Eucalyptus Globulus" in the current number. It is a pleasure to us to call the attention of our readers occasionally to this magazine, which keeps up its reputation for the care with which the "Reviews of Books" and the "Scientific Summary" are superintended.

The Psychological Review. This, the third number of this new quarterly, shows no falling off of power or of interest. It is ably written in parts, but we have no belief in its spiritualism as the answer to materialism.

Colonel Fougas' Mistake. A novel in two vols. By Edmond About. Translated by J. E. Maitland. (Remington and Co.) A somewhat extravagant tale after the style of Jules Verne's. Colonel Fougas was a French officer of the time of Napoleon I., condemned to death by the Prussians as a spy. A learned doctor, however, had a theory that by evaporating the moisture from a living body it could be preserved and reanimated at the close of any number of years. The experiment was tried on the colonel while he was insensible, and the body put into a chest. The doctor died. Forty and more years afterwards the chest was bought as a curiosity by a young Frenchman, taken home, where the doctor's instructions were read, and some *savans* of Paris proceeded to reanimate the body, which was done with entire success. The scenes which follow are sufficiently animated and ludicrous. We will not record them, but simply say that M. About has excelled himself in ingenuity, and that

the reader will find amusement, if nothing else, in these volumes.

Auld Lang Syne. By the author of "The Wreck of the Grosvenor." Two vols. (Sampson Low and Co.) The author of this work has improved in the sharpness of his delineation of character. He tells of the son of a rigid High Church schoolmaster of the olden type, secretly marrying the daughter of an equally rigid Baptist tradesman. On the evening before the marriage was about to be announced the young husband is impressed for man-of-war service without the smallest possibility of anyone knowing the fact. The man-of-war stood out to sea and to action. The wife, in her agony, declares her marriage, but cannot tell where it took place or produce a certificate. Her father disbelieves her, and some painfully dramatic scenes follow. The marriage, however, was soon proved, but not before the wife had fled from her home. The revulsion of feeling on the part of the girl's father killed him. What follows we need not say. Three characters in this work are drawn with great effect and consistency—the two fathers, despising each other for ecclesiastical reasons, and an old harridan, who, however, proves to be the good genius of the tale. Our author has done well all through, and in a well-sustained style.

True Words for Brave Men. By CHARLES KINGSLEY. (C. Kegan Paul and Co.) This is described as "A Book for Soldiers' and Sailors' Libraries," and the description is a most appropriate one. Amongst his many-sided works, Charles Kingsley's occasional addresses to soldiers were not the least valuable nor the least characteristic. In those before us we have all his Christian heartiness and wonderful faculty of plain speech. The addresses are brief—as they should be—and straight to the point, some directly bearing on the soldiers' life and work. There are more than twenty of this kind, and these are followed by five of a more general literary character—the subjects being, "Brave Words for Brave Soldiers and Sailors," "The Story of Cortez; or, Pluck in the Sixteenth Century," "Picture Galleries," "A Portrait in the National Gallery," and "The British Museum." In the second of these muscular Christianity is pretty prominent; in the last three we have all that fine enthusiasm for nature and art which lent such a freshness to the writer's character. This little work will not be the least prized by all those who hold the author in loving memory.

"Buttons"; the Narrative of the Trials and Travels of a Young Gentleman. By ASCOTT R. HOPE. (Griffith and Farran.) Our boys will pretty well know what to expect from the author of "Stories of Whitminster"—they will expect something to enjoy, and a little more. In his present brisk and humorous tale, "Buttons" is a title given to a young gentleman who was in the habit of treating the servants of his father's house, and especially the genuine "Buttons," with sovereign contempt and a scandalous disregard of their feelings. One day matters reached a climax; our hero was condemned by his father, as a punishment, to do the work of "Buttons" himself, and sent to the drudgery of the kitchen and to wait at table on the very day when a Cabinet Minister was to dine with his father. His mortifying experience for the few hours that he occupied this position induced our young gentleman to run away in the middle of the night, but, in his hurry, with the page's jacket on. He got to London by the night express, and had some miserable adventures, which are described in admirably light humour. Never mind how they ended, but be certain, young gentlemen, that, in common with yourselves, he learned very quickly some lessons in adversity which he would have learned very slowly indeed without the assistance of that admirable and effective teacher. As Mr. Ascott Hope says, there is a little bit of old-fashionedness in the direct purpose of the tale, but no one will like it the less for that. The mottoes and head-lines are marvels of ingenuity.

Orthodoxy. With Preludes on Current Events. By JOSEPH COOK. (Glasgow: David Bryce and Son.) This is stated to be a reprint of Mr. Cook's lectures as issued in America, under the author's own authority. No one, by this time, needs that Mr. Cook should be introduced to him. The many editions of his lectures are sufficient proof of his popularity in this country. These, some twenty and more in number, are characterised by all Mr. Cook's conspicuous excellences, and equally conspicuous faults. There are some especially admirable remarks in the prelude on "Sectarian Division of State Funds," and some other questions of social politics.——*The Preacher's Storehouse.* By the Rev. J. EDWARD VAUX, M.A., joint editor of the "Priest's Prayer Book," &c. (G. J. Palmer.) This is a collection, alphabetically arranged, of quotations on all subjects relating to morals and religion, which, the author thinks, will be of service to preachers. The collection is very extensive, and is drawn from a great number of writers of ancient and modern times. We do not doubt that it will prove to be useful, but we would rather that every man should make his quotations for himself.——*Biblical Things not Generally Known.* First Series. (Elliot Stock.) We have noticed this small but useful series some two or three times. The numbers hitherto published are now collected into a volume, which the reader will find to contain much curious information of the kind especially that may be found in Dr. Kitto's "Pictorial Bible." There can be no question as to the singular value of these pages, which is enhanced by a good index.——We are glad also to receive the first volume of *Social Notes*, edited by Mr. S. CARTER HALL (Simpkins.) Some of the ablest writers discuss in this unique periodical the most important social questions of the day. Amongst them are Sir Rutherford Alcock, Professor Ansted, Canon Farrar, Mr. William Howitt, Dr. Macaulay, Professor Rawlinson, and Sir Julius Vogel.——We have some new and pleasant books for old and young children, to one of which classes we all belong, on our table. *Gabrielle; or, the Spirit of Song*, is by the author of "The Dying Saviour" and the "Gipsy Girl" (Hodder and Stoughton), a beautiful idyll of faith and work revived by the power of song.——*Evening News, and other Stories*, by JOHN JAMES WRIGHT (S. W. Partridge and Co.) are effective bits for the young which can be read and relished in a few minutes.——*Nellie*, by LIZZIE JOYCE TOMLINSON (E. Marlborough and Co.), tells a tale of a little child, her grandfather's only companion, how she nursed him and cared for him, and how, at last, she herself was cared for. There is a good deal of natural tenderness in the tale.——*The Little Painter's Boy*, by the Vicomtesse S. DE KERKADEC (Hodder and Stoughton), was a boy who found a little girl lost in the snow in London, and who took her home to his mother and "adopted" her. The humorous brightness of the boy is well illustrated, but perhaps just a little exaggerated. But the tale is to be read, and by children to be read again.——*The White Rose of Deerham*, by MARIE HALL (Hodder and Stoughton), carries us back to the times of James II. and the persecution of the Independents. It is an effective picture of the troubles of the times.

THE CHURCH CONGRESS AND THE CONGREGATIONAL UNION.

Apropos of a letter from Canon Bulstrode, who contends that "Nonconformity is immensely led and influenced by the Church and the religious forces acting within it," the *Sheffield Independent* contrasts the proceedings of the two assemblies, and in respect to their action upon public affairs says:—"We affirm most emphatically that the very feeblest of all instrumentalities by which the conduct and policy of this England of ours, in regard either of domestic or foreign affairs, is influenced religiously, is the instrumentality of the Church of England. Her influence in this respect is as nearly as possible *nil*. Account for the fact as you may, it cannot be denied. Probably it needs no accounting for. A Church which is a creature of the State becomes *ipso facto* the obedient servant of the State, the truckling abettor of the policy of the State, or a silent conniver at its wrong-doing. If ever there was a time when the churches of this country should uplift the voice of righteous indignation against the policy of the State, it has been since that policy came under the influence of the haughty, insolent, war-provoking, and passion-arousing spirit which has characterised much of the action of the present Government. The Church Congress forms a fitting opportunity for the Church of England making her protest on such a subject. If the subject were not put down on the official programme, occasions might readily have been found for the protest, if there existed any real desire to make it, or if anybody dared to make it. Where there is a will there is a way, and no better occasion for the protest could have been found than the working men's meeting in the Albert Hall, of which so much ado has been made. But no. The State-Church is silent almost as the grave on the misdoings of the Government on whose breath depends its very existence as an Establishment; and it is to the Free Churches of the country that the nation has to look when the voice of warning and denunciation needs to be uttered respecting the conduct of statesmen who are guiding our national destinies. It is from the chairman of the Congregational Union, not from the chairman of the Church Congress, that we have obtained the latest, manliest, and boldest denunciation of that bastard and mischievous thing, mis-called Imperialism, which is to-day disgracing, degrading, and imperilling Christian England. Of all living men who are endeavouring to Christianise the policy and politics of this country, the most earnest and untiring is Mr. Gladstone, yet, Churchman though he is, it is not from the Church of England, but from the Nonconforming Churches of the country, as he himself has acknowledged, that he has received in this endeavour the best and most continuous moral support. At the last Church Congress we are not aware that his name was ever breathed; at the meeting of the Congregational Union on Tuesday the mention of his name elicited a perfect tumult of applause. It is, in short, a fact patent to everybody's observation that it is to the moral influence of the Free Churches, and not to the State-fettered Church, that England looks when she has a great wrong to redress, a mighty evil to remove, an enormous injustice to destroy. This happens, not because members of the Church of England are individually less loyal to the Saviour or less devoted to His service than their neighbours, but simply because the Church, having consented to become an ally of the Government, cannot and does not move boldly, freely, and courageously in any direction which would bring it in antagonism with the Government, or with a state of things which the Government upholds. In this way the Church has become a stumbling-block in the way of progress, an incubus upon the spiritual and political life of the nation, and a hindrance rather than a help to reforms which many liberal-minded Churchmen in their individual capacity would gladly see accomplished."

ECCLESIASTICAL MISCELLANY.

Dr. Mackenzie, who was for several years the Bishop Suffragan of Nottingham, died at Lincoln on Tuesday morning from congestion of the lungs. He was in his seventy-second year.

The Baptists in Sweden have a membership of 13,773 in 253 churches. Last year twelve new churches were formed, and 2,479 members added. There were 17,769 children in their Sunday-schools, and upwards of 6,000*l.* was collected in their churches for benevolent objects.

ST. JAMES'S, HATCHAM.—The *John Bull* says:—"We have been informed upon very good authority that although the Rev. A. H. Stanton, of St. Alban's, Holborn, will not be the new vicar at Hatcham, the living was offered to him. The priest who is now stated to have definitely accepted the benefice is the Rev. Henry A. Walker, at present unattached, and resident at Kensington. Mr. Walker was formerly for several years a curate at St. Alban's, Holborn, and is an advanced Ritualist. He is the author of the well-known 'Missa de Angelis,' and other popular musical masses."

DISSENT IN RUSSIA.—The *Globe* learns that so much attention has been drawn in Russia to the remarkable increase of Stundists and other Protestant denominations in the southern provinces, that the Minister of Public Worship has dispatched a commission to Odessa to inquire into the circumstances attending the growth of the heterodox beliefs. Recent statistics showed that there are over 15,000,000 Dissenters in Russia, many of whom, like the Stundists, are liable to imprisonment and exile for professing Nonconformist opinions.

THE DISESTABLISHMENT MOVEMENT.—The Rev. Charles Williams, of Accrington, delivered a lecture last Thursday in the Co-operative Assembly Room, Colne, on "Broad Church Comprehension and Disestablishment." There was a good attendance, and the chair was occupied by the Rev. S. Hawkes. The lecture, to which we are unable to refer at greater length this week, was exceedingly well received and loudly applauded, and at the close a hearty vote of thanks to Mr. Williams was passed. Other meetings of the Liberation Society have been held at Wisbeach Fen, Sutton St. Edmunds, Dubwell, and Exmore, by Mr. Laming, and at Barrow, in Lancashire, the last attended by the Rev. W. Binns, who is reported at length in the *Barrow Times*.

MR. BAXTER ON CLERICALISM.—Mr. W. E. Baxter, M.P., opened a church bazaar at Arbroath on Thursday, and discoursed upon the necessity of opposing Sacerdotalism. Clericalism, he urged, aimed at crushing all liberty of thought, suppressing the energies of the intellect, and degrading man to the position of a mere superstitious slave. The late elections in France, however, had dealt a blow to priestly power, while nothing was so remarkable in Italian politics as the contemptuous indifference of the educated populace to the pretensions of the Vatican. Mr. Baxter further deprecated the notion of this country giving its support to a Mahomedan league as a barrier to Russian aggressiveness. The great body of the middle classes had no sympathy whatever with such silly vagaries of society—nor would they ever permit any ministry to adopt a policy so unnatural and evil.

Dr. Von Dollinger has ceased to give lectures in the University of Munich, because the academical youth will no longer resort to them.

The *Electrician* learns from St. Petersburg that preparations are in progress for illuminating the streets of the Russian capital by means of Jablochkoff's electric light.

The forty-seventh season of the Sacred Harmonic Society will commence at Exeter Hall on Friday, November 22, when Mendelssohn's *Hymn of Praise* and Rossini's *Stabat Mater* will be performed. Among the other works to be given during the season are Rossini's *Moses in Egypt*, Handel's *Samson*, Mozart's *Requiem* and *Twelfth Mass*, Beethoven's *Mount of Olives*, Spohr's *Last Judgment*, Costa's *Eli*, Mendelssohn's *Elijah*, and Handel's *Israel in Egypt*. Sir Michael Costa will be the conductor.

Religious and Denominational News.

The Rev. J. J. Williams has resigned the charge of the Congregational Church, Greenacres, Oldham, and accepted the invitation of the Lowther-street Congregational Church, Carlisle.

The Rev. E. B. Hickman, late minister of Norley Chapel, Plymouth, has accepted a cordial and unanimous invitation to become the pastor of the united churches of Guestwick and Briston, Norfolk.

Mr. Ira D. Sankey, formerly associated with Mr. Moody, the evangelist, arrived with his family at Liverpool from New York last week. It is stated that Mr. Sankey contemplates making a religious tour through England.

MANCHESTER.—The presentation of a testimonial, consisting of a service of plate and a sum of 2,000*l.*, for the foundation of Gaskell Scholarships at Owens College, Manchester, for students of the Home Missionary Board, was made to the Rev. William Gaskell, M.A., in the Town Hall, Manchester, on Tuesday night, in commemoration of his jubilee as minister of the Unitarian Chapel in Cross-street. The Rev. W. Gaskell is the husband of the late Mrs. Gaskell, the celebrated novelist.

KIRKSTALL.—The first of the services connected with the opening of the new Congregational Chapel and Schools at Kirkstall was held on Friday afternoon, when a large congregation was present. The sermon was preached by the Rev. W. M. Statham, of London; and the Rev. A. H. Byles made an appeal for aid on behalf of the undertaking represented by the new edifices. The chapel will accommodate upwards of 400 worshippers. The cost of the building has been about 4,500*l.*

FOLKESTONE.—Anniversary services in connection with the opening of the Baptist Chapel, Rendezvous-street, and the settlement of Mr. Sampson as pastor, were held on Thursday, Oct. 17. There was a large attendance, and the proceedings were of a highly satisfactory character. The debt on the chapel, which at the beginning of the year was 970*l.*, was reduced to 550*l.* The Revs. F. Trestrail, of Newport, Isle of Wight; J. Drew, of Margate; and J. Aldis, jun., of Canterbury, addressed the meeting.

BEDFORD.—The new school buildings in connection with Howard Chapel, Bedford, were opened last week. On Sunday, Oct. 13, sermons were preached by the pastor, the Rev. W. Parker Irving, B.Sc., and by the Rev. J. Brown, B.A., of Bunyan Meeting, a children's service being conducted in the afternoon by the Rev. J. C. Burnett. On Monday, Oct. 14, a public meeting was held in the new rooms, presided over by Frederick Howard, Esq., J.P., of the Britannia Ironworks. Addresses were given by the Revs. C. E. Sutcliffe (Moravian), J. Bonser (Wesleyan), J. C. Burnett, G. C. Williams, and by Messrs. B. J. Saunders (superintendent), W. Bachlor, Alderman Swain (of Leicester), J. Harris, T. Bowick, and others. A third meeting for the younger members of the congregation was held on Tuesday. The total outlay has been 1,230*l.*, towards which, at the close of the opening services, about 1,140*l.* had been subscribed.

SYDENHAM.—The Congregational Church-in-the-Grove, Sydenham, has just sustained a great loss in the resignation of the pastor, the Rev. A. Gray Maitland, F.R.G.S. During his pastorate of between six and seven years, no less than 240 names have been added to the church roll, and he has been the means of clearing off the heavy debt on the new chapel and also of changing the old chapel into a splendid lecture-hall. A late member of the church, out of appreciation of Mr. Maitland's ministry, has bequeathed a legacy of about £100 a year for the support of a missionary for the church. The members of the church have expressed their deep regret at Mr. Maitland's leaving, and they have opened a fund to raise a handsome testimonial as a mark of their great esteem and affection for him and in appreciation of his long and devoted services.

GREAT MISSENDEN, BUCKS.—CENTENARY OF THE BAPTIST CHURCH.—On the 13th and 14th inst. centenary services were held in the village of Missenden, which adjoins Hampden, the residence of the patriot John Hampden. The Rev. C. H. Harcourt, of Gosport, a former pastor of the church, occupied the pulpit on the Sunday, and on the Monday the Rev. W. G. Lewis, of Bayswater, preached. A tea and public meeting followed, at which Daniel Clarke, Esq., town clerk of Wycombe, presided. The Revs. W. G. Lewis, C. H. Harcourt, R. Rogers, and D. Macallum, of Chesham; W. J. Dyer, High Wycombe, secretary of the Bucks Baptist Association; W. Hillier, Mus. Doc., Princes Risborough; Goacher, Weston Turville; and G. Saunders, one of the deacons, gave addresses. Mr. Dyer read a letter from the Rev. H. H. Dobney, of Maidstone, who was pastor at Missenden forty years ago, in which he expressed deep regret that his health would not allow him to attend the meeting, and touchingly alluded to his early ministry in the place. Mr. Dyer read a sketch of the history of the church, which was established on October 14, 1778, and which some years since was considerably above the average of country churches in influence. Its roll of ministers included Dr. B. Godwin, who removed to Bradford, the Rev. S. R. Allon, the Rev. H. H. Dobney, the Rev. D. Marsh, the Rev. G. Ashmead, the Rev. C. H. Harcourt. During the Rev. H. H. Dobney's residence here, a successful struggle was carried on by the Nonconformists against the unrighteous impost of church rates. J. C. Olive, Esq., undersheriff for Bucks, Mr. James Olliffe, who was proposed as M.P. for Aylesbury, and W. R. Bethell, afterwards Lord Westbury, were then in the church. In consequence of the insular position of that and neighbouring places, and the want of railway accommodation, there has been a decline in the population of the neighbourhood, as well as the church, which has been a centre of usefulness.

HANTS CONGREGATIONAL UNION.—The autumnal meetings of this Union were held at Ryde, Isle of Wight, on October 8 and 9, and were largely attended. The first day was devoted chiefly to the Sunday-school work of the Union, a paper being read by the Rev. Dr. Colborne, of Gosport, on the subject, "How can the six days interval be best utilised for the benefit of our scholars?" This was followed by an animated and useful discussion, the proceedings being enlivened by excellent music. The report of the county schools was most satisfactory. On the Wednesday the Union met for the transaction of business, under the presidency of the chairman, the Rev. J. W. Walker, B.A., of Christchurch, who delivered a stirring address on the spirit and methods of Christian labour. The treasurer, W. O. Purchase, Esq., J.P., reported that the expenditure of the Union for the year just closed amounted to 1,006*l.* 8s. 10d., but inasmuch as the expenditure has for several years been somewhat in excess of the income, he had to report that the funds were overdrawn to the extent of about 100*l.* In view of the Union having joined the Church Aid and Home Missionary Society, whose year does not begin till next January (while that of the Union has already ended), he proposed in the name of the general committee, "That a special appeal be made to all the churches and evangelistic stations in the county for a collection not later than the month of December to meet the present emergency, and that the treasurer and secretaries be requested to issue a circular at their earliest convenience setting forth the facts of the case." The reports of the general secretary, Rev. J. E. Flower, M.A., and the evangelistic secretary, Rev. J. W. Walker, B.A., having been presented and the secretaries themselves having resigned, a resolution was proposed by the Rev. H. H. Carlisle, LL.B., seconded by Mr. J. Sapp, expressing the grateful appreciation of the Union for the efficient services rendered by its secretaries, and its regret in view of their contemplated removal from the county. It was further resolved that practical recognition of the value of the services rendered be made in the form of a testimonial—a sub-committee being appointed to carry this into effect. The following elections were made for the ensuing year:—Chairman, Rev. T. Hooke, Ryde; general secretary, Rev. H. E. Arkell, Southsea; evangelistic secretary, Rev. H. Barron, Portsmouth. A report was presented by Mr. T. J. Hawkinson, showing that the debt extinction scheme set on foot three years ago had all but accomplished its object, a total of 2,842*l.* having been already contributed by the unknown benefactor who promised one-third of the chapel debts of the county if the remainder were raised within three years. It was expected that the whole of the debts would be cleared by Christmas. After the business session the Union met for dinner at the Victoria Rooms. Votes of thanks were passed to the entertaining church and its pastor, the Rev. T. Hooke, and to the chairman for his address, &c. A public meeting was held in the evening, chairman W. B. Randall, Esq., J.P., when addresses were delivered by the Revs. H. E. Arkell on the "Services of the Sanctuary"; W. Meadows on "Our Free Churches and the Young"; and W. Robertson, on "A Survey of Some Public Questions." To the hospitality of the friends at Ryde was added that of the vicar, who opened the parish church for inspection; Mr. Sims, the organist, who gave a recital for the entertainment of visitors; and Admiral Sir W. Clifford, who kindly opened the beautiful grounds of Westfield.

SPECIAL MISSION TO YOUNG MEN.—On Tuesday, last week, the Rev. W. H. M. H. Aitken, the well-known mission preacher, commenced a series of Evangelistic services in the City, which have been numerously attended. These services have been undertaken at the suggestion of the Committee of the Young Men's Christian Association, who have long been anxious that a special effort should be made to bring the Gospel home to the hearts of young City men. The Lord Mayor readily gave his consent for the use of the Guildhall for Mr. Aitken's addresses, and his lordship presided at the first and subsequent meetings held there. Amongst those present were Mr. W. Edwyn Shipton, Mr. G. Williams, Mr. J. E. Mathieson, Mr. E. Trotter, Mr. Alexander M'Arthur, M.P., Mr. J. D. Allcroft, M.P., Mr. Scott (City Chamberlain), &c. The Lord Mayor on Tuesday said that he had received a memorial signed by a number of peers, merchants, bankers, and others, setting forth the beneficial results which had attended the mission services of Mr. Aitken, and that he had been asked for the use of the Guildhall. As the City had always been associated with every great effort designed to promote the interests of religion and morality, he had much pleasure in granting this request. He added that he was present not only with pleasure to himself, but also as a matter of duty, because the regulation of the City was that no meeting should be held in the Guildhall unless the Lord Mayor presided. Rev. W. H. Aitken said some little astonishment has been expressed in certain quarters at the mere idea of holding a religious gathering in that ancient and historical building. The City, however, was full of all kinds of sinners, and to him it seemed peculiarly appropriate that in this great centre of commercial activity there should be an opportunity given to appeal to such men on those subjects which intimately concerned them all. In proceeding he said that was not an occasion for preaching anything like a regular sermon. His object was to say a few words of friendly and brotherly counsel; but as the subject of his address they would allow him to take the text, "No man can serve two masters." Many of his illustrations were drawn from City life and he spoke strongly of the worship of gold in the City, expressing his conviction that although nowadays men did not set up a golden image and fall down and worship it as in the olden time, yet there was a vast amount of what could only be called Mammon worship. It was not necessary that men should have a great deal to do with pounds, shillings, and pence before they could be the slaves of Mammon, for they might be under its influence without amassing large fortunes. Mr. W. Edwyn Shipton at the close of the address said it was not proposed at this stage either formally to thank the Lord Mayor or Mr. Aitken, but they did not the less appreciate the services which had been rendered. On Friday there was a large attendance in the Guildhall, it being computed that, at five o'clock when the meeting opened there were about 2,500 persons present. Mr. Aitken delivered a second address, taking as his text, "Seek ye first the kingdom of God and His righteousness." On Sunday evening, at the largest gathering in connection with this mission which has yet been seen in Exeter Hall, Mr. Sankey, who was present, having only landed from America two or three days previously, sang one of his well-known hymns. The committee of the Young Men's Christian Association have been greatly encouraged by the attendance at all the meetings, especially of the class for whose benefit they were commenced. The gatherings in the Friends' Meeting House have been as interesting and as valuable as those in the buildings already referred to. Yesterday (Tuesday) Mr. Aitken conducted a third meeting in the Guildhall under the presidency of the Lord Mayor.

Correspondence.

RELIGIOUS PERSECUTION IN SPAIN.

To the Editor of the Nonconformist.

SIR,—Notwithstanding the article of the Spanish Constitution guaranteeing religious liberty, it is unfortunately only too well known that petty persecutions are not infrequent in various parts of Spain. The most recent case has, however, assumed a character which demands the indignant protest of all civilised nations. Allow me very briefly to state the facts of this case.

Mr. George S. Ben Oliel is the minister of a Spanish Protestant church at Alcoy. A member of his congregation was ill. The parish priest forced his way into the sick room against the protests of the family. He left only when Mr. Ben Oliel, at the request of the family, insisted on his doing so. Subsequently the priest returned, accompanied by a policeman, and administered extreme unction to the dying woman. On her death the body was forcibly removed by the police and the sub-alcalde, and buried in the Roman Catholic cemetery. Mr. Ben Oliel was then summoned before the local Court "for impeding the free exercise of the Catholic worship." Though many witnesses testified that the woman continued a Protestant to her last moments, the trial resulted in Mr. Ben Oliel being condemned to pay a fine of 60*l.* and costs and to three years and eight months' imprisonment. Against this sentence of the Judge of Alcoy an appeal was made to the Superior Court at Valencia, when the judgment of the lower Court was reversed; but "for insult to the authorities," Mr. Ben Oliel was condemned to two months' imprisonment and to pay half the costs. In virtue of this sentence he was thrown into prison on Sept. 28 last. A letter from Mr. Ben Oliel, dated Oct. 5, states that the cell in which he is confined is so filthy that he cannot sleep at night. This description is more than confirmed by a further letter from him dated Oct. 14, and by two or three Spanish newspapers. He is compelled to lie on an old dirty mat, his friends not being allowed to furnish him with a bed (which is usual in Spanish prisons). He has to eat from the floor without knife or fork, and to drink water from a loathsome earthen jar, and he is deprived of light or air.

Immediately on receiving this account of Mr. Ben Oliel's treatment, the Council of the Evangelical Alliance submitted the particulars of the case to Her Majesty's Secretary of State for Foreign Affairs, and begged that prompt representations might be made to the Spanish authorities by Her Majesty's Minister at Madrid. A deputation from the Council has since been received at the Foreign Office by Sir Julian Pauncefote, who stated that the Minister at Madrid was using his best endeavours to obtain a speedy mitigation of Mr. Ben Oriel's sufferings, the Spanish Minister of Justice

having informed our Ambassador that the prisoner should be released. The deputation were assured that further inquiries should be immediately instituted.

Enlightened public opinion in Spain itself is lifting its protest against the frequent infringements of the law of religious liberty. The *Globo* of Madrid says:—"Spaniards who love justice have not forgotten the scandalous abuses of the Governor of Mahon, and though since then not a day has passed without new infringements of the Article of the Constitution guaranteeing religious liberty, nothing has occurred quite so scandalous as the facts" regarding Pastor Ben Oliel. The *Iberia* adjures the authorities to interfere, and observes that the Penal Code forbids such scandalous ill-treatment of a prisoner. The *Mercantil Valenciano* says that the treatment Mr. Ben Oliel is receiving "is in accordance with a fixed purpose to injure the prisoner as much as possible." This paper, which was the first to publish details of the case, has been denounced by the Censor of the Press, and condemned to suspend publication for a season.

Surely, Sir, such an outrage as that upon Mr. Ben Oliel would not be tolerated in Turkey. This stain upon European civilisation, unless promptly removed, will certainly call down upon the Spanish authorities the indignation of all enlightened nations.

I remain, Sir, your obedient servant,

A. J. ARNOLD.

Evangelical Alliance, 7, Adam-street, Strand, London, W.C., Oct. 22, 1878.

AMERICAN JOTTINGS.

The latest reports from the yellow fever districts show that the pestilence has run its course, and that its ravages are abating. But the detailed accounts in the American papers are very terrible, relieved only by the true heroism displayed by medical men, nurses, ministers, and other volunteer helpers. The *Memphis Appeal*, after enumerating the noble deeds of the Christian ministers of that city, both Protestants and Catholics, says:—

The record of the Christian ministry of Memphis is one that all branches of the Church can point to with pride. It is bright and luminous with a personal courage and devotion that would do credit to Christianity at any period of its history. One of the heroes who lately perished in Memphis, a martyr to his devotion to the fever-stricken families of his parish, was the Rev. Charles Carroll Parsons. He was a Union soldier in the late war, distinguished for his splendid courage; afterwards he was an instructor at West Point, until he chose to enter the Episcopal ministry. In a severe engagement at Perryville, when every man connected with the battery of which he was in command had either been slain or had fled, he calmly folded his arms and faced the enemy's fire, when the Confederate officer cried out to his men, "Stop! don't shoot such a man!"

Dean Stanley's steps are being closely followed, and all his sayings and doings reported by the ubiquitous newspaper people of the States. After leaving Boston he went to Newport, Rhode Island, as the guest of the Hon. George Bancroft, the historian. Thence he proceeded to Hartford and New Haven, and passing through New York, went to Philadelphia and Washington. Concerning his visit to the former place, the *Philadelphia Ledger* of Sept. 30 says:—

On Saturday Dean Stanley, accompanied by Mr. Grove, the editor of *Macmillan's Magazine*, and Mr. George W. Childs, visited the Hall of the Historical Society of Pennsylvania, and were received by Mr. John William Wallace, the president. About an hour was passed in an examination of the rare documents belonging to the society, particular attention being paid to everything relating to William Penn. The party then, accompanied by Mr. Wallace, proceeded to Independence Hall and thence to the *Ledger* building, which was examined minutely, from the composing-room on the highest floor to the spacious press-room on the basement. In the afternoon, the Hon. Morton McMichael, president of the Park Commission, and the Rev. Dr. Rudder, accompanied Dean Stanley to the Permanent Exhibition, and subsequently a drive was taken through the park. In the evening the Dean had an informal reception at the residence of Mr. Childs, and was introduced to many of the clergy and representative men of the city. Yesterday morning Dean Stanley preached in St. James's Church, Twenty-second and Walnut-streets. Though no formal announcement was made of this until late Saturday afternoon, the church was crowded long before the hour for service, half-past ten o'clock. All the standing room was occupied, and hundreds were unable to obtain admission to the edifice. The Dean, in preaching, in addition to the gown and surplice, wore about his neck the ribbon and medal of the Order of the Bath, of which he is chaplain.

While in New York the Dean had a brief but pleasant interview with the American section of the Bible Revision Committee. He also preached on Sunday, Oct. 6, in Calvary Episcopal Church, to an immense congregation, and on the following day a number of distinguished men were invited to meet him at the house of Mr. Cyrus W. Field. A pen-picture of the Dean, made while preaching, represents him with "a slightly built and stooping figure, neatly cut grey hair and whiskers of the old English style, a face expressively full of a pleasant intelligence and dignity, and a voice not powerful but generally distinctly heard. His discourse was read from his manuscript, in a didactic but earnest way and without any gestures." While in Boston a great effort was made, in which Mr. R. W. Emerson participated, to induce him to preach in the Unitarian church at Concord, but he declined.

The renowned Fulton-street daily prayer meeting has attained its majority, in celebration of which a large gathering took place on Sept. 23, when stirring addresses were delivered by speakers of different denominations. While all are agreed on this platform, there continue to be abnormal manifestations in the religious world. For example, the "Tunkers" of Indiana denounce the use of a baptistery or tank of water in a church for baptismal purposes as an unholy innovation, and call it "tub-baptism," though a resolution of disapproval failed to obtain a majority in the Tunker Council. They have probably carried that mode of baptism farther than any other Baptists, for invalids too sick to be taken to a stream have been immersed in a tub at home, the administrator of the rite standing on the floor outside of the tub. Of another phase of morbid religion which troubled England a year or two since, the *Congregationalist* writes, "The seed which Mr. R. Pearsall Smith sowed in Prussia continues to bear tares." Commenting upon this the *Christian at Work* says, "Mr. Smith as a sower of tares is a great success. The crop in this country is understood to be large; it is time it were reaped, but don't use the patent binder. Let it lie on the ground and fertilise the earth for next year's crop." Elder F. W. Evans, on behalf of the Shaker order in America, writes that the so-called Shakers who were recently ejected from a field in Hampshire, are no Shakers at all. Mrs. Girling herself, it will be remembered, disclaimed any connection with Elder Evans's people, and said she knew nothing about them. "There is more in common between the Episcopalians and the Girlingites," says the Elder, "than between the Girlingites and the American Shakers, who are the antipodes of each other."

The past year has been not unfruitful in pecuniary gifts to some well-known American colleges. Harvard has received in gifts and endowments, 334,000dols.; Yale, 165,000dols.; the University of Virginia, 80,000dols.; Brown, 50,000dols.; Wesleyan, 50,000dols.; Dartmouth, 57,000dols.; Union, 33,000dols.; University of Pennsylvania, 50,000dols.; Marshall and Franklin, 115,000dols. The known gifts to the various colleges amount to over one million of dollars. Harvard opened this month with about 800 students in the four classes. Boston has just introduced great innovations in the use of text-books, or rather abolished text-books almost altogether in the primary grade, substituting oral instruction and object-teaching. In higher grades grammars and spelling-books are discarded and language is taught in a less technical manner by actual composition, letter-writing, &c. But Illinois and some neighbouring States have, this fall, entered upon another new practice in the substitution of newspapers in part for the reading-book. Two or three scholars are assigned to make selections from the telegraphic news, others the scientific notes, others the educational, agricultural, &c. The teacher is shown the selections before they are read, and rejects anything objectionable. In connection with the arithmetic recitations, also, examples are taken from the money, stock, and market reports.

Editorial experiences are not always blissful in the United States, as may be gathered from the fact that on an average one fresh paper is started daily, the average duration of existence being a fortnight. Of an exceptional age is the *Standard*, the Baptist paper at Chicago, which has just closed its twenty-fifth year of life, and sums up its experience with the conviction that even the Christian press needs to be prayed for by the people, and consoles the authors of rejected articles with the possibly wise confession that its editor has waste-basketed more productions of his own than of any half-dozen contributors.

CABINET MINISTERS ON PUBLIC AFFAIRS.

On Thursday last Mr. Cross laid the foundation-stone of a new church at Kirkdale, Liverpool; and in his address spoke strongly in favour of upholding the Church as a State institution. At the banquet which followed, Mr. Cross replied to the toast of "Her Majesty's Ministers." He regretted the existing depression of trade; deprecated the notion of attributing it in any way to the action of Government; pointed out that the depression existed not in this country alone, but generally throughout the world; and then gave some very proper moral advice as to the desirability of harmony between employers and employed, and the necessity for henceforth avoiding overtrading and reckless trading. He admitted the recent increase in taxation, but did not consider Government was responsible for it. Two millions, he declared, had gone to the relief of local taxation; and as the navy was in a very bad way when the present Ministry came into power, what more natural than that they should desire to spend money in its improvement? They had done so when they saw the cloud gathering over Europe some years ago; and the navy, thus renewed, had done unbounded service for the country last year, though not a gun had been fired. But the increase in expenditure thus caused was not the fault of the Government, but the fault of Europe for getting itself into trouble. A good deal of this extra expenditure was also caused by the abolition of purchase in the army, "which was a legacy from their predecessors," and could not therefore be laid at the door of the Government. Education, too, had much to answer for; and altogether it seems, if we only knew it, we have a most economical Government. Difficulties had doubtless arisen in carrying out the Treaty of Berlin; but in some cases matters were coming near to a solution, and Mr. Cross is sanguine that all will yet come right. Government were bound to meet the difficulties that still existed, and were determined to do so. He defended the acquisition of Cyprus. It would not be expensive; and they would there set such an example of good government as would rapidly spread over the waters to the continents in the East. Finally, he touched upon the Afghan quarrel. They had no wish to extend their boundaries. They wished to keep the Ameer strong, independent, and friendly; but if he was no longer so, it was time to inquire how that came about. The explanation to come from Cabul might be satisfactory; but, whatever it was, there must be no doubt about our own position, and, on the northern frontier of India, about our own power and supremacy.

The Chancellor of the Exchequer, who is making a tour of the Midlands, appeared at Birmingham on Saturday, and after paying a visit to the Reformatory School at Saltley (where he made a brief speech) addressed a crowded meeting of Conservatives in the Town Hall. A large part of the address was devoted to financial questions. The right hon. gentleman did not deny that the expenditure of this country is just now a subject of serious concern, and he attributed the increase of late years very largely to the improvement of national education and other measures of a cognate character undertaken for the benefit of the people. Whilst in 1856 the education vote amounted to about 400,000*l.*, this year, besides a charge on the local rates of more than 1,100,000*l.*, a sum of nearly 2,000,000*l.* will come out of the public taxes. Since 1856 the population has increased five or six millions; the imports and exports have more than doubled; and, he argued, whilst population and wealth had alike increased, taxation had not been increasing but largely diminishing. If all taxes were on the same footing now as they were in 1856 no less a sum than 25,000,000*l.* would be added to the revenue. He hoped to have an opportunity before leaving Birmingham of meeting the charge of extravagance which has been preferred against the Government. Referring to the condition of trade (which, he said, naturally gave rises to uneasiness) and the prospects of the revenue, he declared that, although the revenue showed no elasticity and there was much that was unsatisfactory, there was no reason yet to despair of bringing the financial year to a satisfactory conclusion. With regard to foreign affairs there was reason for anxiety and for some watchfulness as to the results of the Berlin Treaty, yet there was no doubt that the anxiety had been very much overstrained. With the exception of some points which remain to be settled on the frontier of Montenegro, he believed there was no point about which it could be absolutely said that the provisions of the treaty were in arrear. The Government would "firmly and carefully and with determination watch events." The Governments of Europe would not consent to let the provisions of that treaty, which caused so much trouble, be set aside. The Government of Turkey must be maintained, but this could only be upon two conditions—first, that it should have fair play from without; and secondly, that there should be a serious attempt at the improvement of its administration from within. Of these conditions the Berlin Treaty was intended to ensure the first, and the much-abused Anglo-Turkish Convention the second. The right hon. gentleman, in closing, referred to our quarrel with the Ameer of Cabul, assuring the meeting that whilst on the one hand the Government were determined to preserve England from affront, on the other they were not disposed to pick a quarrel unnecessarily, or to go in for an extension of our Empire for the sake of extending that which was already large enough. Any measures that may be taken will be merely for the preservation of our frontier.

It is announced that a new drama, entitled *Martin Luther*, has been written for Mr. Irving.

Light, the new critical and literary journal, is now reduced in price from sixpence to threepence.

The Corporation of London, through their Chamberlain, advertise announcements respecting City Bonds, falling due in the ensuing year. Bonds specified, amounting to £197,200 are to be paid off without option of renewal, while, as regards bonds for £942,800, option is given to holders to renew the same at the rate of 3½ per cent. per annum for a period of seven years, provided the option is exercised before the 18th proximo.

Marriage with a Deceased Wife's Sister.—The Royal Court of Jersey has given a decision by which it affirms the validity of marriage with a deceased wife's sister. The question was raised in a suit in which a widow claimed her dower. It was contended that the marriage was illegal, the parties being within the prescribed degree of relationship. The Court, however, held that Lord Lyndhurst's Act, by which such marriages were declared invalid, had not been registered in Jersey, and that law consequently had no force in the Island. Judgment accordingly. An appeal to the Privy Council has been lodged.

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WEDNESDAY, OCTOBER 23, 1878.

THE WEEK.

The Afghan difficulty continues to occupy the foremost place amongst the topics of the day. News on the subject is still somewhat conflicting. Lord Lytton's native envoy, after his long detention at Cabul, has crossed the frontier, and according to the *Times* correspondent, the reply brought by Gholam Hussein Khan from Shere Ali points to a desire to effect a compromise. The Ameer is reported to be inflexible in declining to receive an English mission in his capital, but quite prepared to hold a personal interview with the Indian Viceroy at Peshawur. A day's later news in other papers is less favourable. One telegram represents Shere Ali's reply as of "an unconciliatory and unsatisfactory nature"; and another reports the terms of his message to be, "You may do your worst, and the issue is in God's hands." It appears to be certain, however, that no warlike operations will be commenced till the spring, and that the winter will be spent in preparation. A force of 35,000 will be concentrated near the frontier, and will be so arranged as that, when operations are commenced, one column may force the Khyber Pass for an advance on Cabul, a second may march upon Candahar by way of Quettah, and a third march through the Kurum Valley. There are vague reports that the Ameer's chiefs, as well as the frontier tribes, are divided, and an authentic statement that the Sultan has sent a decided letter to Shere Ali urging him to come to terms with England.

Several fresh telegrams from India are published this morning, and are all of an adverse character. Though the returned Envoy has not yet reached Simla, all accounts agree that his reply to the Viceroy's message was unconciliatory, being, according to one statement, "the most impertinent communication addressed to the British authorities in India since the days of Tippoo Sahib." At the same time the Ameer is said to be anxious to preserve his independence, to have yielded reluctantly to the Russian envoy's persuasions, and to be at heart friendly to the British, "but that he is dominated in a contrary direction by a strong Conservative opposition." War is regarded at Simla as inevitable, but no doubt, during the next few months, the aspect of affairs will greatly vary. But to-day's news, such as it is, singularly illustrates the blundering policy of Lord Lytton which has driven Shere Ali into the arms of Russia.

During the week there have been some weighty declarations of opinion on this all-absorbing subject. Sir James Stephen has written a long letter condemning as dangerous the policy of inactivity so long observed on the Indian frontier, and the same view is supported in an elaborate Memorandum written four years ago by Sir Bartle Frere. Major-General Sir H. Havelock also regards the Ameer's deliberate, premeditated, and studied rejection of our alliance, while Russia is courted, as a very grave circumstance, creating a state of things which puts in peril our tranquil rule in India. On the other hand, Sir John Adye, a high military authority, maintains that the position of Russia is essentially weak and vulnerable, and while Afghanistan is of strategical importance, the paramount object of our policy should be to conciliate its rulers and population; and if not driven to desperation Shere Ali, finding, perhaps, that he is not backed by his people, may still make such concessions as will save him from the inevitable ruin which his present conduct will otherwise bring upon him. If we enter upon a campaign in that mountainous and barren region its cost will be excessive, and "our chief difficulties will arise when we find ourselves in possession of the country with the feelings of the people aroused against us."

The conclusions of Sir John Adye are supported in an elaborate letter by Lord Lawrence, who, in replying *seriatim* to the arguments of Sir James Stephen, repeats that Shere Ali has great reason to complain of our conduct towards him; that our present frontier is strong and the best we could have, and could be further strengthened; that a Russian attempt to invade India would be a desperate enterprise; and that if that Power should occupy Afghanistan she would "most probably turn the Afghans against her for the same reason that our occupation of that country would turn them against us." In short, his lordship, who speaks with all the authority of a lengthened experience of Indian affairs, holds "that it is not for the honour of England that we should go to war with the Afghans because they will not receive our mission," and that such a war would be impolitic and unjust. The *Times* admits the force of Lord Lawrence's reasoning, and the impolitic action of the Indian Government, but says "we have no choice left but to acquiesce in what we were not asked either to approve or to disapprove beforehand." His lordship thinks differently, or he would hardly have entered his protest against an "impolitic and unjust war," and we hope the country will agree rather with so great an Indian authority than with the Ministerial apologist.

The strong objections to the policy now being pursued in India are stated with great force in an address issued by the Peace Society, which we should be glad to see circulated by thousands throughout the country. We have not space this week to insert entire the eloquent appeal of Mr. Pease and Mr. Richard on behalf of that society to the moral sense of their countrymen, at a time when "we are apparently on the eve of another invasion of Afghanistan." They contend that "no real and lasting safety can lie in a course which subordinates all sense of justice to considerations of expediency, and elevates mere national selfishness into a supreme law of State," and that "those who base the security of our Indian Empire upon such enterprises of violence and blood are building on a rotten foundation, the issue of which, in the long run, cannot be doubtful." Nor is the projected course consistent with prudence and policy:—

> Does it not open before us the prospect of most perilous complications and contingencies? Will it not be a miserable confession of weakness and of the insecurity of our position in India if we proclaim to the world that there is no safety for our countrymen there, except on the condition of our inflicting "signal vengeance" on the Afghan chief for no offence but that of civilly declining to receive an ambassador at his Court who we scarcely disguise is intended to be a dictator? And will such high-handed measures tend to improve our potition in the future?
>
> The judgment of a nobleman like Lord Grey, who is wholly free from the bias of party politics, and of experienced Indian statesmen like Lord Lawrence and Sir Charles Trevelyan, who have condemned the policy pursued in Afghanistan with unequivocal distinctness and emphasis, cannot fail, surely, to have great weight with the English public, with whom it must now rest to accept or repudiate the tremendous responsibility involved in the course which our Government seems inclined to follow.

This brief but telling statement of the case will reach quarters where the words of the authorities referred to do not penetrate. This time we are forewarned. There is six months' breathing time. If Englishmen are really opposed to this Imperialist adventure, there is ample opportunity to frustrate it before next spring, as well as to call to account its reckless authors.

There is no sign as yet that matters are quietly settling down in Eastern Europe, and it is an ominous incident that Sir Stafford Northcote, speaking at Wolverhampton, warned the Porte that the faithful carrying out of the Anglo-Turkish Convention was its last chance of recovery. The Sultan has indeed agreed in principle to the reforms proposed by Sir Austen Layard, but no steps have yet been taken to give validity to the arrangement. On the other hand, Russia is pressing for the conclusion of the new treaty which is to supersede the San Stefano Convention, and which is said to contain a stipulation that in those parts of Turkey occupied by Russian troops the local administration shall remain exclusively in Russian hands, especially as regards the receipt of taxes and financial management. It is reported also that the native armies forming in Bulgaria and East Roumelia, which are to be 50,000 strong, are to be placed under Russian officers, equipped with Russian arms, and commanded in the Russian tongue. These statements need to be received with as much caution as that promulgated by the Vienna Press to the effect that the Bulgarian notables, having exhausted all possible candidates for the privilege of ruling over their country as Prince—even Prince Battenberg, who is pronounced to be too inexperienced—have at length pitched upon General Ignatieff, as best knowing their wants and having the strongest claims on their gratitude! Only the other day it was stated that the Russian commander in Roumelia repudiated the authority of the International Commission. We now learn that, as required by the Treaty of Berlin, he has transferred the administration of the finances of that Principality to the Commission, and further that the retrograde movement of Russian troops towards their former positions was of a temporary character, and has not disquieted the Porte. Through the agency of Ghazi Mukhtar, a compromise has been arranged with the Cretans, conceding to them autonomous institutions and some control over the local taxation of the island, which the Porte has ratified. But the difference between Turkey and Greece remains as it was, notwithstanding Hobart Pasha's recent attempt to induce the Hellenic Cabinet to place itself in a false position.

On Monday all Paris was *en fête* in celebration of the distribution of prizes at the Palace of Industry in the Champs Elysees. The day was observed as a general holiday, the weather splendid, and the city to a large extent decorated. Everything conspired to make the ceremony successful, and the presence of the Prince and Princess of Wales, and other distinguished foreigners, added *éclat* to the scene in the Exhibition building, where many thousands were gathered together to witness the spectacle. The address of Marshal MacMahon enhanced the interest of the occasion. Composed entirely by himself, it is interpreted as giving a frank adhesion to his position as the constitutional President of the Republic. "The success of the Exhibition," said the Marshal, "showed what could be effected by seven years of self-concentration and labour in retrieving terrible disasters"; and he added towards the close of his address:—"If we have become more careful and laborious, we still owe it to the memory of our misfortunes to maintain and develop among us the spirit of concord, respect for institutions and laws, and ardent and disinterested love of our country." This speech, says a Paris letter, "has been received with praise by the whole Republican party, and with strictures of disdain by the Conservatives. This is a notable fact. It shows that henceforth the Marshal is firmly attached to the Republic over which he presides, and that there is not the slightest reason for the Republicans to be alarmed as regards the loyalty of his attitude towards them and their institutions."

Both in Italy and Austria there is still a Ministerial crisis. In a recent speech at Pavia Signor Cairoli, the Italian Premier, advocated the abolition of the grist tax, and expressed sympathy with the policy of *Italia Irredenta*. Thereupon Count Corti, the Minister for Foreign Affairs, and some of his colleagues, tendered their resignation, which has been accepted. The Prime Minister, whose retirement King Humbert will not allow, is endeavouring to reconstruct his Cabinet amid great difficulties. But he is not likely to form a strong administration which will secure the support of a Parliamentary majority. Political affairs in the Austro-Hungarian Empire are more complicated. Both Count Auersperg and Herr Tisza hold office till their successors are appointed and the Assemblies at Vienna and Pesth, both of which are now in session, have declared their will. In view, however, of the recall of a considerable portion of the army occupying Bosnia and Herzegovina,

and of the recent offensive circular of the Porte, it is thought that the two Legislatures will eventually endorse Count Andrassy's policy, and vote the large sum required for the late military operations in excess of the credit vote. But all parties look forward with some apprehension to the course of events in the conquered provinces during the winter months.

Mr. Cross and Sir Stafford Northcote have been addressing meetings at Liverpool, Birmingham, and Wolverhampton during the past week. As Sir Wilfrid Lawson, who is taunted with being an "itinerant agitator," said last night at Manchester, "members of Her Majesty's Government, the great bulk of the Cabinet, have become 'itinerant agitators,' with the exception of those who have gone to Cyprus." Upon some portions of the Ministerial addresses we have commented elsewhere. Neither the Home Secretary nor the Chancellor of the Exchequer have thrown much light upon the Afghan difficulty, though both insist upon the necessity of requiring satisfaction from Shere Ali, and deprecate the conquest of his country. Sir Stafford declares that the two conditions on which the Porte can be maintained are—first, that it should have fair play from without; and secondly, that there should be a serious attempt at the improvement of its administration from within. Of these conditions the Berlin Treaty was intended to insure the first, and the much-abused Anglo-Turkish Convention the second. But he thought that anxiety relative to the Treaty of Berlin had been very much overstrained. With the exception of some details which remain to be settled on the frontier of Montenegro, there is no point about which it can be absolutely said that the provisions of the treaty are in arrear. The Government will, he says, "firmly and carefully and with determination watch events." Equally misty was the Chancellor of the Exchequer's vindication of the Government against the charge of extravagance; the increased expenditure of late years being due, he alleges, very largely to the improvement of national education and other measures of a cognate character undertaken for the benefit of the people, some of which were initiated by the Liberals. Sir Stafford Northcote is conveniently vague as to our future financial position. The *Times*, which has been lately giving the Government its strong support, is sarcastic upon Sir Stafford's elaborate defence of his financial policy, and by no means prepared to endorse it.

The elaborate report of the auditors of the Glasgow City Bank reveals a state of things far worse than had been anticipated. The balance-sheet shows a total deficit of £6,190,930, and that the bank, though it has been insolvent for many years, has been in the habit of making reckless advances to a large amount to rotten firms, and paying dividends at the rate of twelve per cent. Within twenty-four hours of the publication of the report, the directors, manager, and secretary of the bank were arrested by order of the Government, and on Monday they were brought up before the magistrates in Glasgow and Edinburgh on a charge of fraud, falsehood, and imposition. They have all been remanded, and will in due course be tried by the Court of Session. To make good the immense loss a call of from 600*l.* to 1,000*l.* a share is expected to be made upon the 1,200 shareholders, many of whom are widows, professional men, and clergymen, and quite unable to meet the serious demands that will be made upon them. Some of the creditors also invested all their savings in the bank, and will have to take their chance in the voluntary liquidation which has been decided on. Amongst others, the Free Church of Scotland, as is reported by our correspondent, had a deposit to the amount of 40,000*l.*, and hundreds if not thousands will be ruined by the great collapse. The effects of this commercial disaster have not yet ceased. We still hear of firms that have had very extensive transactions being brought down in consequence of the stoppage of the Glasgow City Bank. But the distrust and anxiety which the event created north and south of the Tweed have somewhat abated, and there is reason to hope that no widespread evils will ensue.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(*Continued from Supplement.*)

GREAT MEETING IN THE PHILHARMONIC HALL.

On Wednesday evening a public meeting for the furtherance of the objects of the Congregational Church Aid Society was held in the Philharmonic Hall, which, although it can accommodate between three and four thousand people, was crowded in every part.

Mr. Samuel Morley, M.P., who presided, and was received with loud cheers, said the subject to occupy the attention of the present meeting was certainly one of the most important which an Evangelical Church could possibly entertain. They were anxious to put before that vast meeting a scheme by which, as they hoped, the churches might be strengthened and the action upon the surrounding masses of the people largely increased and prospered. (Hear, hear.) In acknowledging the debt they owed to their glorious ancestors, they desired at the same time to express their determination as far as possible to discharge that debt. The great object of a Christian Church should be, first, cultivation of the spiritual life of its own members, and then every legitimate and possible effort should be made to win people around to the rule of Christ. They conferred benefit on any class of people whom they could bring under the influence of Christian culture and teaching. Therefore they missed their way when they appeared to be anxious for the spiritual well-being of the people if they were not at the same time conscious of taking the most legitimate and earnest method to get an influence over them. One great feature of the present day was a growing indisposition to attend public worship, especially in London, which city he held to be one of the most heathen parts in all Her Majesty's dominions. (Laughter, and "Hear, hear.") It was considered that about 58 per cent., or rather more than half, of the population might, if they were willing, attend church or chapel. If they were anxious to do so there would be wanted a million more sittings. (Hear, hear.) But the most appalling part was that, of the sittings actually provided, not more than half were occupied. (Hear, hear.) With that condition, on merely patriotic grounds, it was their duty as Christian people—men and women of all denominations to be trying what they could do to win those neglected masses to a higher life. (Applause.) He submitted that the claims of rival churches should be more entirely subordinated to the claims of our common Christianity. (Hear, hear.) They might surely, for instance, adopt some common ground with their Baptist brethren without compromise on either side. The truth was that they were wasting strength, money, and temper by their separate organisations. (Hear, hear.) As the treasurer of the Home Missionary Society, he could tell them of a large number of small towns or villages with three or four chapels, where one would suffice. In fact they had been more or less contending one with another, while they might be standing shoulder to shoulder against the common enemy. He would be thankful to find himself actively associated with either Presbyterian, Wesleyan, or Baptist brethren in some decided work in the direction where effort was most urgently needed, forgetting the comparatively petty and minute differences on which they differed, in the presence of the great fundamental truths about which they were thoroughly at one. (Applause.) He was glad that it was proposed to hold a conference with other Evangelical bodies, in order to see whether there was not some common ground and work upon which they could mutually agree to co-operate. He thought frequent and systematic exchange of pulpit services in country towns between ministers of different denominations would wear down the small feelings of alienation, jealousy, and indifference, which, unhappily, so often separated them. They should also, he thought, take a more practical and direct part as churches in efforts to improve the social condition of their people. They were apt to shut themselves up too much to directly religious efforts, but he was persuaded that they might win the people to more willing audience if they more frequently showed themselves anxious to promote temperance, better homes, habits of thrift, or other means of correcting the appetites and tendencies which were ruining many hundreds and thousands of families at the present time. He would not hesitate to recommend a more frequent use of their chapels for good secular lectures, but whatever agencies they might use, they were bound to get more into personal contact with the people. (Hear, hear.) One great object should be, as far as possible in a spirit of loving sympathy, to bridge over the gulf which unfortunately separated the rich from the poor. They had been doing too much of their Christian work by proxy, being content, instead of needful personal service, to give subscriptions more or less liberally, so that others might do the work. Let each of them do more within the sphere of his or her own personal influence. The speaker went on to notice in terms of satisfaction the work being done among the masses by the Primitive Methodists, and also by the voluntary agents of the Evangelisation Society. One great cause of their own weakness in some respects as Congregationalists arose from the inadequate and unfair measure of support given to many of their ministry. It must be confessed that there were not a few men in their ministry, as well as in that of other bodies, who would bless themselves and others if they would seek secular employment. (Hear, hear.) These were almost invariably most excellent men, but they had simply missed their way, and perhaps would feel it somewhat dishonourable to leave a calling to which they felt attached, yet in which they did not exhibit power. (Applause.) But beyond this class there was a large number who were, he thought, rather dishonourably treated by churches which could and ought to do much more in support of pious, devoted men, who were giving their lives to a noble service, in many cases ill requited. (Hear, hear.) The Church Aid Society, in whose interest they were now met, contemplated large action in these respects, hoping to stimulate the action of all the churches. He thought this new society had great prospects of success—(applause)—and he thankfully witnessed the merging of the Home Missionary Society in the new institution; but the practical success of the movement must depend upon the churches themselves. (Applause.) In conclusion, the chairman expressed the opinion that, as a rule, their churches were not so active as they might be. (Hear, hear.)

The Rev. Dr. Raleigh (London), who was the next speaker, said that if a minister was inherently and incorrigibly a "poor stick," as well as a poor minister—(laughter)—he saw no reason in the world why they should make special efforts to enrich him. (Hear, hear.) If, on the other hand, he was using faithfully and fully such powers as he had, bearing the heat and burden of his own day, he did his own spell of work as a workman that needed not to be ashamed, then they, as a denomination, ought to be ashamed of themselves if they did not give him his bread to eat in plenty, and raiment as good as that worn by the parson of the parish, always stopping short of cope and chasuble. (Laughter, and "Hear, hear.") This new institution was not, however, in the first instance, a ministerial relief society, but a Church Aid Society, and its plea was that we should all be enlarged in our views, gifts, plans, and labours. This new scheme was being launched in a dark time of our country's history. (Hear, hear.) He had never been an alarmist, but the signs of the times were indeed ominous. Many thousands of our workpeople were now standing in idleness, some, it might be, through their own misguided choice, but a great many more under the action of an imperial economical necessity, which they did not always understand, and against which they furiously rebelled. We were sinking into debt like a very spendthrift, that had run through his inheritance; and it seemed to him that without any fanaticism, all this might be regarded as the shadow of God's rebuke over this land. (Hear, hear.) Was that shadow deepening, or was it like soon to pass away? Was it perhaps the shadow of a final eclipse of some of the things on which we had most prided ourselves? Was this great island home, that had been built up through the slow centuries by some of the noblest of human hands, beginning at last to crumble? Had this island home of ours, from which had shone out such clear and bright lights over all the earth and all the sea, begun at last to wane and quiver to extinction? For them, the Congregationalists, the glorious heritage they had received, with the memory of even centuries crowded upon them, the path of duty lay as clear before them as the twilight could make it; their patriotism, their piety, their homes conspired to give them the conviction that it would never do to give up Old England. (Applause.) What effect had these things upon the temper of the people? Were they becoming serious or religious, or were they seeking after God? The gin palaces were yet flourishing, the halls of pleasure were all lighted, and womanhood was dishonoured. Man still lied, and cheated, and stole under God's blue sky, and the speculative Atheist simply smiled at the mention of His name. Was it not a time, under all these circumstances, to call themselves to fresh services? (Hear, hear.) They must still testify, whatever might betide, for the glorious truths of their blessed Saviour's Gospel. (Applause.)

Mr. R. W. Dale, M.A., of Birmingham, was the next speaker, and was received with loud applause. He said he was sure they would receive with very deep sympathy and keen regret the announcement which he had to make, that Mr. Hannay, who was to have taken part in the meeting, shrank from the exertion of addressing that vast assembly, as he was conscious of suffering under the strain of the work which had been pressing so heavily upon him during the last few days. Those of them who had watched the progress of this scheme in the Union during the last few years knew with what consummate ability he had advocated its principles and with what impassioned earnestness he had submitted it to the judgment and conscience and the heart of the Union. (Applause.) In common with his friend, Mr. Henry Lee, who read so admirable a paper to them that morning, he (Mr. Dale) felt that they were engaged in an enterprise of singular difficulty, which would tax the strength and the patience of all on whom the responsibility of its conduct would fall. It was very desirable that that night they should have a very clear understanding of the objects that they proposed to secure and the methods by which they believed they might be best achieved. Speaking generally, the ultimate object of the scheme was the ulti-

mate object of all their Christian work. They wanted to get the will of God done on earth even as it was done in heaven. They believed that they had heard tidings from the upper heavens, and that the Gospel from the very lips of God had reached them. They believed that the Gospel had been verified not in their own experience only, but in the experience of the brethren scattered all the country over who formed the Congregational churches of England, and they were anxious to sustain them in all the various enterprises to which they were committed for the purpose of making known this Gospel to those who had not yet received it. (Hear, hear.) It was a great religious work which could not prosper, and ought not to prosper, apart from intense religious earnestness on the part of the church it was intended to serve. But, further, they had undertaken this work because they believed in the principles of what they described as the Congregational polity, and the enterprise would not be successful unless on the part of their churches there was an intelligent and hearty loyalty to Congregational bases. They did not desire to see their churches manifest the spirit of a blind and ungenerous sectarianism. They were Christians first, they were Congregationalists after. They frankly recognised, not with reluctance but with joy and triumph, the noble Christian integrity, the sanctity and the zeal which had been illustrated in Churches founded on other principles than theirs. They were not ignorant of the history of Christendom; and the intelligent and devout Congregationalist not only frankly acknowledged how much of moral and spiritual beauty there was existing in connection with Churches organised on ecclesiastical principles that they rejected, but must also admit that those forms of polity had certain characteristic elements of power and of nobleness in them. (Hear, hear.) He cared nothing for the denominational loyalty of the Congregationalist who regarded all other churches with indiscriminate and ignorant contempt. (Hear, hear.) The man that he liked was the man who recognised many good and noble elements in the polity and organisation of other Churches, and who said, "After all, Congregationalism seems to me the truest and noblest expression of the love and spirit and genius of the Scriptures." (Applause.) He was inclined to think that they (Congregationalists) were not at all open to the charge of thinking too much, or of knowing too much, of their own ecclesiastical principles. Once a year, at this time, they talked of their ancestors and their principles, but he believed there was no community of Christians in this country so profoundly ignorant of its own history and its own principles as theirs. (Laughter, and "Hear, hear.") The reason was a very honourable one. A hundred years ago the Congregationalists of England understood why they were such, but during the beginning of this century the Congregational Churches had been engaged in a great evangelistic movement. During the first twenty-five or thirty years their churches were ablaze with evangelistic zeal; their one concern was to get people into their churches to hear the Gospel, and they came in in such crowds that the proselytes at the gate soon outnumbered and swept away the true seed of Abraham. (Hear, hear.) The tradition of Congregationalism was lost, and look at their churches now. He very much wondered how many members of his own church had Congregational grandfathers. ("Hear, hear," and laughter.) He doubted whether 10 per cent. of them had, but they had learned the Gospel from them, and had said very little to them from the pulpit about Congregational principles. It was their misfortune and not their fault that they knew so little about them. (Hear, hear.) He was glad to discover that the Congregatienal Union intended in the year 1881—it was putting off the evil day as long as it could—(laughter)—to issue a large number of popular publications in order that Congregationalists might come to understand what Congregationalism meant. (Renewed laughter.) Might he also express the hope that in addition to those publications, which he was afraid Congregationalists, of all people in the world, would be the last to read—(laughter)—the committee would endeavour to secure the public illustration of their principles and history in lectures and in great platform meetings by such men as those who were sitting around the chairman that night. (Loud applause.) He ventured to say that the work of such men as Dr. Mellor, Mr. Conder, and Mr. Baldwin Brown would in that way greatly deepen and intensify not only the loyalty of Congregational churches to the Congregational polity, but the religious earnestness of the audience they might address. (Hear, hear.) He was not about to attempt the work himself that night, but he did wish to remind this great meeting that three hundred years ago their fathers were content to endure fine, imprisonment, exile, death itself—in defence not merely of the elementrary principles and fundamental facts of the Gospel of Christ, but in defence of the principles of the Congregational polity. (Applause.) He was anxious for the time to come back again when their churches should understand why their fathers thought it worth while to fight such desperate battles. In saying so he wished it, however, not to be thought that he was out of harmony with that noble and generous spirit of charity that breathed in the speech of their chairman that night, because he thought that charity most possible amongst those who distinctly recognised the importance of their difference; and he confessed he was rather tired of being told it was time for Christian people to teach only those things in which they agreed. (Hear, hear.) He was, he had said, a Christian first, but a Congregationalist afterwards, and desired to see the Congregational churches strong all over the kingdom. The two fundamental principles of their polity referred, in the first place, to the membership of their churches. Their fathers were always insisting on the importance of what they called gathered churches, and that in the organisation of the Church there should be distinct and definite recognition of the fact that those who believed in the Lord Jesus Christ were of the Spirit; and that this should be so emphatically and so distinctly expressed, that no one should be able to ignore it. That principle was shared in common by all great Evangelical churches of their time, and they clung to Congregationalism because Congregationalists recognised it now. They distinctly affirmed that if the doors of a church were thrown open to all comers without distinction, it ceased to be a Congregational church. (Applause.) The second principle of their polity was characteristic of Congregationalism, and affirmed that every society of Christian men might confidently rely upon the real presence of the Lord Jesus Christ, according to His word that where two or three were together in His name, there He was in the midst of them. (Hear, hear.) For their ecclesiastic acts they needed the sanction of no synod, of no conference, or bishop—it was enough that Christ was with them; and he asked whether the principle was worth contending for—the principle of the real presence against the false—the principle of the real presence of Christ, that consecrated persons and not that consecrated things. (Hear, hear.) In his judgment there never was a time when it was more necessary to insist on that great truth than at present. They had been told lately by a gentleman, whose name he did not think he had heard—(a laugh),—that the carrying out of that second principle of theirs was the root of all their troubles. A gentleman in a neighbouring county, whose farewell address to his congregation was reported in the *Times* newspaper last week, among other grave charges he made against Congregationalism, declared that their church meetings were altogether intolerable. He said, "Perhaps Congregationalism might do for the millennium." (Laughter.) He (the speaker) thought that was not a bad thing. It was quite clear that Congregationalism did for the apostles when the Church began, and if it was also to do for the Church when the triumphs of the Church were completely achieved, he thought they could manage to get along with it meanwhile. (Laughter and applause.) But, if their church meetings were ever the scenes of unseemly strife or self-assertion, or any display of personal ambition and bitterness of action, it was because the fundamental principle of their policy was altogether forgotten. (Hear, hear.) If their Church members always recognised the fact that the acts of the Church were valid only because Christ was present in these meetings, what could more powerfully tend to repress every unkindly and ungenerous impulse; what could more powerfully tend to encourage the spirit of self-sacrifice and brotherly love. (Applause.) It was because they forgot the principle on which their independence was founded that sometimes, unhappily, Congregational Church meetings were such as Congregationalists looked upon with sorrow and regret. But they accepted the risks. ("Hear, hear," and applause.) They accepted the risks for the sake of the glory that was possible in accepting them. (Renewed applause.) When God conferred upon man great genius, he conferred the possibility of inflicting appalling harm on mankind. God accepted the risk in order that man might have the opportunity of conferring on his fellow-men glorious blessings. (Applause.) Why, that tragic, that glorious element of our nature—free-will—was the root of all the disorders and troubles by which humanity was afflicted; but it was the root of all the nobleness, and beauty, and grandeur too. (Renewed applause.) If, in connection with any political constitution; if, in connection with any form of ecclesiastical polity, there were no great and terrible risks, there were no great and splendid principles of development. Therefore, when they were told of the possible troubles that might come rom their Congregational polity, they replied, "We are in the line of the Divine order; and if their people would only remember the ground on which their independency was based, the troubles which sometimes sprang from it would altogether disappear. (Applause.) He trusted the executive and council would always remember the true genius of the ecclesiastical polity of the churches they might have to serve. They could have no Imperialism among Congregational Churches. ("Hear, hear," and applause) There must be habitual recognition of the principle of spiritual liberty in these Congregational churches—(Hear, hear)—and it was necessary constantly to remember the possibilities of danger. They had thought out that question, and he trusted it had been satisfactorily settled, even in the judgment of those whose fears were the keenest. He could never understand the difficulties some of their friends felt about the scheme; but it was their duty to respect the scruples of good men, even when they did not share them, and could not understand them. (Hear, hear.) They were there that night to set that scheme to work, earnestly, vigorously, and hopefully. The true indication of any ecclesiastical polity was to be found in its work. Referring to a visit he had paid to America, Mr. Dale said that in every New England village through which he drove he saw the neat and sometimes beautiful church rising above the roofs of the humbler dwellings; and there was not a country all the world over which enjoyed ampler provision for religious worship than the States of Connecticut and Massachusetts at the present time. The ministers of the disestablished Church in that land bore frank and cordial testimony to the unspeakable blessing disestablishment had proved to them and their fathers. In the county of Derby the Established Church provided 41 per cent. of the whole religious accommodation existing in the county, and the Free Churches provided 59 per cent. of that accommodation. (Applause.) The population was most sparse and scattered in the northern part of the county, and there the Established Church provided 36 91 per cent. of the accommodation. These figures were a proof that Free Churches could live in rural districts. (Hear, hear.) It meant that, while Nonconformity in many of its forms could exist in a county like Derby, it was likely to be strongest when its strength was confederated and united. As they were desirous of confederating and uniting the churches by the proposed scheme, he asked them to strengthen and sustain their churches in the country districts. They must not forget that Ritualism was spreading from end to end of the land, and bringing back superstitions which they trusted had drifted for ever from the horizon of this country. If they wished that battle to be fought out successfully they must not leave their advanced post unsupported. The first stroke came on the rural churches of England, and they were bound for their own sakes to maintain them in strength and efficiency. (Applause.) One of the most important parts of the work of that society would be to provide that increasing support should be given to the suburban districts of their own towns, so that their own people might not be lost. (Loud applause.)

The Rev. Dr. Morton Brown then pronounced the benediction, and the meeting terminated.

FRATERNAL DEPUTATIONS.

At the sitting of the Union on Thursday morning, after devotional exercises, the Chairman read an address from the Primitive Methodist ministers at Liverpool, which expressed their love to Congregationalists and fellow-Christians, and their admiration of the noble stand they had always taken in favour of civil and religious liberty. They could not forget that the victories of the Congregationalists over religious intolerance in past times did much to render the existence of a Church like that of the Primitive Methodists possible. (Applause.) Neither could they refrain from acknowledging the aid the Congregationalists had given them in carrying on their work, especially in the agricultural districts—a work which had been marvellously successful, considering their limited resources and the bigotry and persecution they had had to contend with, and a work which they ventured to think had done something towards creating that manly self-respect and independence in the peasantry which was throwing off the last remnant of feudalism, and under the leadership of Joseph Arch, one of their local preachers, was peacefully, yet earnestly, demanding the rights of British citizenship for their agricultural population. (Applause.)

The Chairman said the Primitive Methodists did a very noble work and a most essential work, with the maximum of energy and the minimum of cost. The hard lives some of those evangelists lived, the hard trials they went through, the way they laid themselves on the altar of sacrifice, was worthy of honour, and ought always to be recognised with honour wherever Christian people were assembled together. (Applause.) Not long ago he was speaking at the opening of a Primitive Methodist chapel. He knew the majority of the congregation were poor, hard working people, and he could not help wondering how they had managed to rear a chapel. He inquired into it and found that the whole thing had been done by themselves after working hours. (Applause.) He did not think they had reached such a pitch of voluntaryism as that. (Applause) God bless and prosper men who were capable of such enterprise.

The Rev. James Ross was received as a delegate from the Congregational Union of Scotland, and addressed the meeting. He said that the Congregationalists of Scotland were very strong in their Protestantism. Recently the protest against the Established Church had been taking something like a protest on paper, and at public meetings, and as a discharge of the conscience of good men. But now the Free Church was trying to make its protest a reality, and taking part with the Presbyterians and all the other Voluntaries in the kingdom, in seeking to maintain the principle of disestablishment. He believed disestablishment would leave the Presbyterian Church of Scotland much stronger than ever it had been in the past. (Applause.)

The Rev. A. Morrison, delegate from the Congregational Union of Ireland, presented the fraternal greeting of that body, and also addressed the meeting at considerable length. The Congregationalists in Ireland, he said, were doing their work vigorously, but were greatly in need of more men.

The Chairman said that Scotland was just now of great interest to them, because it was evident that the next battle of the great campaign would be fought there. (Applause.) A leading statesman had said that he could draw up the Act for the disestablishment of the Church of Scotland on a sheet of notepaper. They wished their friends therefore to push on with this work so that the sheet of notepaper might soon appear. It was his firm conviction that if Mr. Gladstone—(applause)—were ever to return to that post to which it appeared to them the providence of God had signally designated him—the leadership of the Liberal party—(cheers),—it must be through his perception as a statesman; a statesman who had his eye open to the signs of the times, and his ear open to the call of the times—that at length a period had come when that Establishment question, for the sake of the peace, honour, and welfare of the country, demanded immediate settlement; and when all statesmen who had the peace, honour, and progress of the country at heart must stir themselves to settle it. (Applause.) The next stage was before them—the battle would have to be fought out before long; then the last great struggle and the last final victory. (Applause.)

THE REMOVAL AND SETTLEMENT OF MINISTERS.

The Rev. H. T. Robjohns, B.A. (Hull), read a paper on "Whether better arrangements cannot be made through the county associations for the certifying of ministers." He pointed out the imperfections of the present modes of settling ministers with churches, and said that unworthy men, or men who had given up essential features of their belief, might find their way into the whole confederation. He thought the county unions would do well to take a leaf out of the book of the Yorkshire Union. That Union had a rule that any minister who, while seeking admission into the Union, did not do so through either of the two portals of college and county union certificates, had his case referred to a sub-committee for inquiry. If this plan were generally adopted the method of certifying would be all but perfect. (Applause.)

The Rev. Robert Ann (Birmingham) then read a paper on "The removal and settlement of ministers." He said that when a church became vacant an opportunity occurred for the manifestation of passion, weakness, and inexperience, which, otherwise would have been unrevealed. Doubtless, one of the principal causes of evil from which vacant churches suffered was the want of information as to the wise and more Scriptural methods of procedure with a view to the settlement of ministers. He, therefore, suggested that the committee of the Congregational Union be requested to prepare a code of suggestions to vacant churches in reference to pastoral settlements, and that such suggestions be printed annually in the "Yearbook"; in the next place he proposed that a confidential committee, consisting of one minister and one layman, should be annually elected by each county association, to be the recognised medium of communication between vacant churches and movable ministers, and professors of colleges on behalf of students who were about to seek pastorates, and that the names of the members of such committee be printed in the "Yearbook" with the officers of the county unions.

The Rev. E. White (London) said that no man should be admitted to an evangelical church without being obliged to express some belief. If the ministry became a profession to which men were not inwardly called of God, he believed it would be all over with Congregationalism. (Hear, hear.) He trusted they would never allow their ordination services to be converted into tea-parties for merry speeches; and that they would never give up direct appeals to the people. (Hear, hear.) Let laymen of piety become Gospel preachers, and they would form an effectual body to act in opposition to tyrannical landlords or High-Church farmers.

The Rev. D. Jones suggested that whenever a church became vacant, the members and officers of that church should, as soon as possible, put themselves under the friendly brotherly oversight of some neighbouring minister. (Applause.)

Mr. Morley, M.P., thought the committee should make use of the two admirable papers that had been read. The most honourable thing a minister could do was to retrace his steps when he found he had made a mistake. There were hundreds of people who would thank him and honour him in taking such a step, rather than continue in a work for which he did not feel he possessed the qualification. He knew of scores of ministers of great excellence who at that moment would be thankful to change their sphere. Greater care should be taken in sending students to college to prepare for the ministry, and when a man found he was unfit for the ministerial office, he should have the courage to retire, as many did in secular pursuits. (Hear, hear.)

Some further discussion took place, in the course of which one speaker said he had heard it said of one minister that he was invisible during the week and incomprehensible on Sunday. (Laughter.) If a minister himself could not find time to visit his flock during the week, he ought to have some right hand man who could undertake the duties. The Rev. T. Neave (Dorchester) said that so far as his own observation and experience extended, he believed there was a great lack of sympathy between the advanced opinions of their ministers and those of many of their deacons, as well as of the members of the churches.

It was afterwards resolved to refer the two papers to the committee of the Union.

HOME REUNION.

The Rev. W. Clarkson, B.A. (Salisbury), read a paper on the subject of "Home Reunion." He said there had lately been formed a society in England called the Home Reunion Society, the object of which was to bring about the "corporate reunion of all Christians holding the doctrines of the ever blessed Trinity, and the incarnation and atonement of our Lord Jesus Christ." The society, they were officially told, "though it could not support any scheme of comprehension compromising the three creeds or the episcopal constitution of the Church, would be prepared to advocate all reasonable liberty in matters not contravening the Church's faith, order, or discipline." This scheme, visionary as it might be considered, was not to be contemptuously dismissed. The overtures were prompted by pure religious earnestness, and not by ecclesiastical partisanship, and were the outcome of godly zeal. But to the proposals now made by the Home Reunion Society they were compelled to return a friendly though firm refusal. Theological and ecclesiastical objections barred the way. They attached vital importance to the doctrines which were popularly known as evangelical. For instance, they could not possibly be members of a Church which taught every child as the first thing it learnt that in baptism it was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. The Reunion Society required the retention of episcopacy as fundamental. They could never sanction such bishops as were the nominees of the Prime Minister for the time being, and took their seats in virtue of their office in the Upper Legislative House, nor could they ever enrol themselves as members of a Church whose doctrines were ultimately decided by a secular court of appeal—(Hear, hear)—whose ministry was appointed by patronage, and even settled by bids in an auction-room, and whose faith and practice was at the mercy of Parliamentary majorities. The Reunion Society did not propose a general disbandment of their forces, but the continuance of them as "organised brotherhoods in communion with the Church of England." Nonconformists were to retain their several societies and ministers, but were to range themselves under an Apostolic bishop, and become "adjuncts of the Church." Nonconformists could not allow that their orders were anywise involved or incomplete, or that their commission was derived from anyone but their great Lord and Head. They had no notion of being taken in tow like a string of barges by any vessel, though it be a very Great Eastern among ships. ("Hear, hear," and a laugh.) The party that was approaching the Dissenters with such friendly words and feelings did not disguise from itself that it had before it, not only the work of inviting the Dissenters to lower their flag, but the preliminary work of proving to Dissenters that they occupied an untenable position. It might be doubted where the gain would be if amalgamation could be effected. The Dissenters had little temptation to join a church rent and torn with internal dissensions—a church whose prevailing voice was neither the word of invitation nor the shout of warning, but the clamour of contention. (Hear, hear.) They were best apart, and why not apart? He had no reason to be so enamoured of the idea of one massive, all-embracing body. Such an aggregation must contain men representing principles so various and divergent as to make the oneness little more than a name. There was a more excellent because a more practical and a more fruitful way. Why should not many churches live and labour side by side in the exercise and exhibition of a loving spirit, having cordial fellowship with one another, exchanging services with one another, co-operating in all Christian and philanthropic work. (Applause.)

VOTES OF THANKS.

The Rev. G. S. Barrett, B.A. (Norwich), then moved:—

That the assembly cordially thanks the Rev. Dr. A. M. Fairbairn for the signal service he rendered to the Union as preacher for the year; and to the other speakers and preachers who have contributed so largely to the efficiency of the meetings.

Mr. J. B. Williams seconded the motion, which was carried by acclamation. Dr. Fairbairn having briefly responded,

Mr. Henry Wright (London) moved:—

That the thanks of the assembly are due and are heartily tendered to the local committee, and specially to Mr. William Crossfield, jun. (the chairman), and the Rev. R. Wardlaw Thompson (secretary), for the great and self-denying labours undertaken by them in preparing for the meetings, and for the completeness and efficiency of all the arrangements made; also to his worship the Mayor and Mayoress for their courteous extension of the hospitality of the town to the members of the Union; to the representatives of the public bodies, and to the friends in Liverpool and neighbouring towns who have so cordially welcomed them into their homes. (Applause.)

The Rev. Dr. Campbell (Bradford) seconded the motion, which was also carried unanimously.

Mr. Crossfield and the Rev. R. W. Thompson responded; and after a few words from the Rev. S. Pearson, the Chairman pronounced the benediction, which terminated the proceedings.

WORKING MEN'S MEETING AT THE CONCERT HALL.

On Thursday night a meeting for working men was held at the Concert Hall, Lord Nelson-street, under the presidency of Mr. W. Armitage, of Manchester. There was a large attendance. The Rev. G. Snashall having opened the meeting with prayer,

The Rev. W. F. Callaway, of Birmingham, delivered an address on "The working man in the Workshop." He said he was minister of a church which was almost entirely composed of working people, their wives, and families; and he owed so much to the kindness, generosity, and helpfulness of working people, that in every part of their life and labour he had a very true and entire interest. (Hear, hear.) But the working man in the workshop was particularly interesting to him, and he was of opinion that the work done by the working men of England to-day might be compared with the work executed by any other working men of any other nation, in any age, and in all departments. (Applause.) No man who carefully considered the whole subject could help admitting that a very important part of the education of young English people, whether for good or for evil, was given in the workshop during the years they grew from childhood to manhood. (Hear, hear.) Very much of the influence of evil for the young had been exercised in the workshops of England by those who were older; while, on the other hand, a great deal of influence for good had been brought to bear in the workshops. (Applause.) He had known working men who, through their influence over apprentices and fellow-workmen, had done as true, noble, and enduring a work as that of any Christian evangelist—men whose influence day by day over those about them was so kindly, so good, so inspiring, and elevating, that from the places were they worked they sent forth into the vineyard of the Divine Master many good and true labourers. (Applause.) On the other hand, he knew sadly how many of those who would wish to be good, sober, honest, and Christian men found it exceedingly hard to stand against the influences and traditions of the workshops where they were employed. (Hear, hear.) A man did not care to be called a milksop or a fool because he attended a place of worship, and he feared that in many a workshop, especially in Birmingham, an influence of an evil character was continually exercised. It lay very largely with the working men of this country to give to England in the coming generation a race of sons and daughters worthy of her past history and fit for her great future. (Applause.) Of recent years the working population had grown to a power and influence they had never had before, and it was more and more becoming a truth that the working men of England were becoming the masters of England. (Hear, hear.) Would they be good masters, moving England towards all that was right and good, and would they try to raise her from all that was evil and bad? Would they use their influence against all manner of vice, so that it might not be talked about in the workshop, except with contempt or condemnation? Would they set their faces against teaching young people the ways of evil, and would they set their faces against all jeering at young people who had made up their minds to serve their Lord and Master? (Applause.) Would they do their best to roll away that miserable and contemptible tradition of the workshop which taught that it was unworthy of a working man to attend a place of worship? (Loud applause.) They could do this if they would, and God grant that they might. (Loud applause.)

The Chairman said he agreed very largely with the sentiments expressed by the last speaker; but he did not altogether agree with him when he said that they were the best workmen in the world. Only that morning he was waited upon at his warehouse in Manchester by two foreigners, who produced cloth very much superior to anything which they could make in this country. The work that foreigners were doing now in our markets would very soon turn England upside down if our workmen did not alter their position. (Hear, hear.) They had themselves gone into both Belgium and Germany to see what was doing, and they could always bring home cloth at less price than they could make it themselves. And the work was very much better done. Foreigners were more industrious, and more attentive to their work; they were sober people and did not drink. (Applause.) He believed that drink was the curse of England, and he was sure if he could say anything to his fellow-working men, he should say, "Avoid the cup as you should avoid the devil himself." If men would do that, and throw their souls into their business, as they ought to do, England would be a greater country. (Applause.)

The Rev. Edward White then addressed the meeting. He said he did not much believe in the salvation of the people by class lecturing and class reading. (Hear, hear.) Their minds and characters and ways of going on in this age were determined and moulded more, perhaps, by their reading than by anything else. They could not exaggerate the importance of what a man read; and therefore they could not exaggerate the importance of what a man printed, and his responsibility for it. Once there were no books; later on they were scarce, cumbersome, and expensive; now the mischief was their superabundance. It might be good for promoting inquiry and observation if all the printers in the world would strike at once. They were suffering in respect to books, as well as cotton goods, from over-production. If they had no books or newspapers they would be obliged to think for themselves, just as if all the clergy of all churches struck for wages, the laity might be compelled to think for themselves by a general cessation of sermons. (Laughter.) This, however, could not be. They must take the world as they found it. Reading occupied a very different place in the lives of different

men. Some spent all their lives in reading, and of them some were the most ignorant, obstinate, and childish persons in existence—vicious in their tastes and still more in their tempers. (Laughter.) Others had very little leisure for reading, and to a great extent limited themselves to a look at the newspapers. It was mostly the bad actions of mankind, or the misfortunes of the world, that got into the newspapers. This was interesting, but not very ennobling. Mr. White went on to refer to popular entertainments, which were often an abomination, and required a thorough reform. If there was a demand for a better quality of public amusements they would be provided. And so with newspapers. The growing education and gentlemanlike feeling of the higher working classes had demanded a better article in journalism, and they had obtained it. The law of demand and supply governed all. They could get almost anything by asking for it. He remembered years ago, talking with Mr. Thackeray on this subject at the breakfast-table of the Pavilion at Folkestone. He said to me, "You can get even ghosts by asking for them" —(laughter)—and then went on to tell me that, shortly before, he had spent an evening with a celebrated American spiritualist, and had requested a communication from the spirit of his aunt. She very soon came, and gave Mr. Thackeray, through the alphabet, some excellent advice as to the management of his soul, and on the employment of his pen. "But," said he, "I had invented my aunt. I had no aunt in Paradise or anywhere else." (Much laughter.) So that proved that the demand produced the supply. He was glad to see that the popular tastes in respect to newspapers was rapidly improving, and that the newspapers which formed nearly all the reading of so many myraids of the working population were in many respects an honour to the country. Having fallen out with his own religious newspaper, he had taken to reading some of these, and though he missed some of the silver tea-pot presentations and chapel openings, he found a thoroughly healthy tone in such papers as *Lloyd's Weekly* and the *Weekly Dispatch*, a good deal of hard hitting at ecclesiastical shams, at public iniquities, and at great people even of the royal blood. Every Englishman ought to know and glory in the history of his nation. Most of the old school historials were written by Tories, and he recommended all to read Mr. Green's "History of the English People," because he thought that book would be an effectual cure for popular "Jingoism" and liberticide Imperialism, while it would entertain them like a great tragedy. Then with regard to fiction. He hoped some day that the better educated lads and lasses of their factories would read the works of Charles Dickens, Thackeray, George Eliot, Mrs. Gaskell, and Charles Kingsley. Such books would help them to understand, in a kindlier spirit, their neighbours, and to order themselves lowly and reverently to all their betters. They all had their betters. He had his, and the man who thought he had none was a conceited jackass. (Laughter.) With reference to political reading, he said that many devout people told them not to touch politics; but he knew nothing more dangerous in the aspect of England than the fatal discouragement of an earnest public spirit by many of the leaders of the different evangelical movements of the day. (Hear, hear.) Wilberforce did not lose his piety in the House of Commons, nor Mr. Thomas Buxton, nor Lord Shaftesbury in the House of Peers; nor had any pious men suffered in their private religion who had devoted themselves to the public service. He feared that in most of the Young Men's Christian Associations the leaders often discouraged attention to the two chief interests of human life—theological and political discussion. If they trained up a generation of milksops who could sing "Sankey," but never strike a blow for freedom, the rights of woman, Church reform, resistance to Italian priestcraft, or Jewish imperialism—(applause)—they might obtain a race of people who might certainly go to some sort of heaven or purgatory hereafter, but who would also deliver up England, before they went there, to the murderous "Jingoism" in the generation following. (Cheers.) A great deal depended on the newspapers they read, and he strongly advised them not to allow a filthy newspaper to enter their houses, and to read papers which would make men of them, and not either wine-bibbers or water-babies. (Laughter.) Let them not read any so-called religious newspaper which did not exalt them, did not make them feel more religious, more of men, less of party bigots, more catholic, more zealous for truth—in one word, more Christian. There were some people who could only think in droves and by word of command. But thank Heaven for independency, and that there were some creatures made by God who did the business of thinking individually. What they required in England, politically, was a sound Parliament, and they would never get that by the mere machinery of voting by ballot. They required to have honest, intelligent, well-informed voters. One fool liked to be represented in Parliament by another—(laughter)—and to get wise voters they must get wise ideas. Train up a race of trifleis who cared only for betting, gambling, and horseracing, and they were safe to have a Parliament returned by priests who bought and sold souls, by publicans who poisoned them, and by adorers of prerogatives who did not know the meaning of the history of England. (Applause.) Referring to tract literature, he said there had been an over-production of late in that department, and not a little of it was shoddy. It was useless to expect the readers of the newspapers which he had described to read dubious anecdotes or childish twitter, or theological pieces in defence of a God, who, if he existed as they described Him, would be a worse moral Being than any of the fabled deities of heathenism. There required to be a revolution in this description of religious literature—perhaps a bonfire, so as to leave less of it—(laughter)—and the introduction of a more joyful Gospel. (Hear, hear.) In conclusion, Mr. White recommended his hearers to read—to study—their Bibles, and not to enter places of worship where the Bible was not largely read and distinctly explained, and where they could get nothing but long-winded sermons. In unbelief the whole Bible, and the Bible as a whole, was the all-sufficient answer to every objection brought against its details. Might the Bible be endeared to them, for he believed it would be the best solace in labour, would purify and sweeten their homes, and tell them of the holy, sure foundation of an immortal hope beyond this life. (Cheers.)

The Rev. E. Herber Evans then addressed the meeting on "The working man and his home." The home, he remarked, was the nursery of the State, the nursery of the Church, and the nursery of heaven, and he urged upon working men's wives the duty of making their homes clean and attractive.

On the motion of the Rev. Dr. Mellor, seconded by Mr. F. Wells, a vote of thanks was tendered to the chairman, which terminated the proceedings.

FRIDAY'S PROCEEDINGS.

There were no meetings of the Union on Friday, but there were excursions to Chester and Eaton Hall, and to the plate-glass works of Messrs. Pilkington Brothers, St. Helens. The day being fine, a good number of ministers and delegates availed themselves of the excursions. In the evening a sermon to children was preached in the Crescent Chapel, by the Rev. C. J. C. New, Hastings; and a meeting for seamen was held in the evening in Westminster Chapel, but there were not many seamen present. Mr. G. W. Stevenson occupied the chair, and the speakers were the Revs. D. Rees, of Swansea, T. Greenbury, and the Rev. J. G. Rogers.

YOUNG MEN'S MEETING.

On Friday evening also there was a meeting for young men held in Great George-street Chapel, Mr. J. Hope Simpson in the chair. The Rev. Alfred Norris, Tynemouth, then addressed the meeting on "The perilous side of our English amusements." He said there was a low state of public opinion in the matter. If the general public got their pleasures they were satisfied, and did not inquire whether they were good or bad; genuine or adulterated. If they laughed for an hour or two, and forgot their anxieties, they did not care. Wise men would sort their amusements—would get their heads above this stagnant pool. There was great difficulty in forming an opinion as to what was the right kind of amusements. The common English notion of amusement was narrow and limited. They might find amusement not only at concerts, theatres, music-halls, and ball-rooms, but in poetry, literature, painting, history, or the pursuit of some science. Thousands of men found their pleasures and amusements most satisfying in those studies, but the public balls, horse-racing, tavern night parties, and theatres had their perilous side. Horse-racing itself was not objectionable; but those who frequented races did not care for the trial of the speed of the horses. The chief canker of the races was the betting; this was the perilous side of horse racing. (Applause.) Alluding to the theatres, he observed that to see a play done unto life was healthful and lawful so long as good morals were adhered to; but the good of the theatre of the present day was more than overbalanced by the evil. (Hear, hear.) The plays that were selected for performance nowadays often flung to the winds the whole of the Ten Commandments, and took savage pleasure in outraging all the decencies of life. (Applause.) Mr. Henry Irving was a grand reformer, but, like Hercules, he had undertaken to cleanse the Augean stables, and these stables were too black with filth to be cleansed with one hand or in one age. (Applause.) It was notoriouly in the time that was spent, not only in the money that was given, but in the evil spirit that was roused and the licentious habits that were engendered, that the peril was to be found. All their amusements should be of such a kind that they could talk of them before their mothers, sisters, and wives. (Applause.) The Rev. J. Morlais Jones (of London) then delivered an able address on "Self-control"; and the Rev. W. M. Statham read a brief one on the "Claims of Christ on Young Men."

*** For a large portion of the above we are indebted to the reports which have appeared daily in the columns of the *Liverpool Post*.

A Church Notice.—I heard the following startling announcement given out by the parish clerk in a small church in Somersetshire recently, where the rector has to divide his labours between two churches:—"I gees notice nex Sunday there wun't be no Sunday, 'cause Rector's goin' to t'other parish fishin'." By this the accustomed congregation understood that the clergyman would be officiating a few miles off.—*Mayfair*.

LITERARY INTELLIGENCE.

Messrs. Warne and Co. announce the following new works:—"Baron Munchausen: his Adventures," eighteen coloured plates; Dell's "Nature Pictures," with thirty illustrations; Stonehenge's "British Rural Sports," the fourteenth edition; the Arundel Edition of "Longfellow's Poetical Works"; Aunt Louisa's "Golden Gift" and "Favourite Toy Books"; "Left to Themselves," a book for boys, by Augusta Marryat; "The Danes in England," by Englebach; "Worth Doing," by Miss Brockman, author of "Seven o'Clock"; "Englefield Grange," by Mrs. H. B. Paull; "Cloverly," by Mary A. Higham; "The Admiral's Will," by M. M. Bell; "Fugitive Poetry, 1600—1878," edited by J. C. Hutchieson; and eight new volumes of the Aunt Louisa Popular Toy Books.

Messrs. John F. Shaw and Co. have in the press:—"The Life and Letters of the Rev. William Pennefather," with a portrait; new and revised editions of vols. i., ii., and iii. of the Rev. W. Hay M. H. Aitken's "Mission Sermons"; "Typical Foreshadowings in Genesis," by W. Lincoln; "Margery's Son, a story of the Court of Scotland," by Emily S. Holt; "Bel-Marjory," a Tale, by L. T. Meade; "Your Brother and Mine; a Cry from the Great City," by L. T. Meade, author of "Scamp and I"; "Pinafore Days; the Adventures of Fred and Dolly by Wood and Wave," by Ismay Thorn, with sixteen illustrations, small 4to; "Lady Betty's Governess; or, the Corbet Chronicles"; by L. E. Guernsey; "Pickles, a Story for Little Children"; by Yotty Osborne, with twenty-one Illustrations, small 4to; "The Gabled Farm; or, Young Workers for the King," with illustrations; "Winifred; or, after Many Days"; "Jean Lindsay, the Vicar's Daughter," with illustrations.

THE UNITED KINGDOM ALLIANCE.

The twenty-fifth annual meetings of the United Kingdom Alliance for the total and immediate legislative suppression of the liquor traffic were held yesterday in Manchester. The General Council meeting was held in the Town Hall. The chair was occu ied first by Mr. Alderman Barlow, of Bolton, and afterwards by Mr. W. Caine, of Liverpool. The adoption of the annual report of the Alliance was moved by Mr. J. Clarke, of Street, seconded by the Rev. Prebendary Grier, of Rugeley, and passed. Mr. W. Hoyle, of Tottington, moved:—

That with the view of enabling the Executive to extend its operations, and to press forward the agitation with increased vigour, a subscription list should be forthwith opened and promoted in every suitable way.

The motion was carried. Mr. A. M. Sullivan, M.P., seconded a resolution expressing continued adherence to the principle and policy of the Permissive Bill. Sir W. Lawson, M.P., spoke in reply to the resolution. He said he was glad to find that it called the Permissive Bill a practical and just measure, for he had very often heard it spoken of in very different terms. He felt that he had a responsibility in responding to that resolution, for he had to return thanks not only on behalf of himself, but on behalf of the Irish, Scotch, and Welsh members of Parliament who had supported the bill. He felt great pleasure in returning thanks, because he believed they voted for the measure with feelings of considerable compunction. Let them do all they could to comfort the poor fellows by giving them a vote of thanks. (Laughter.) There was nothing more true than that when the night was darkest the dawning was nearest; and he was as convinced as he possibly could be of anything that if the dawn had not yet broken it was close at hand. He would not prophesy when they should succeed, because he did not know how much work they meant to give to the cause. If he knew that, he could tell, but it would not be long. Only a year or two, perhaps, might elapse before they should meet, not to obtain the Permissive Bill, but to rejoice over its having been obtained, and to urge their fellow-countrymen throughout England to put in force the power which would then be in their hands to remove the greatest obstacles which remained throughout this country and which prevented Old England from becoming a free, a sober, and a happy land. (Applause.) On the motion of Mr. W. Saunders (London), the council resolved to send its congratulations to the Government and people of Canada on the adoption of a Permissive Prohibitory Act, conferring upon voters the power by a simple majority to veto the common sale of all intoxicating liquors. Mr. W. Farish, Mayor of Chester, moved a resolution urging the friends of temperance, in view of the near approach of a general election, to lose no time in extending and strengthening their electoral organisations, so as to be prepared to use their influence to secure the selection and return of candidates pledged to vote for the Permissive Bill or an equivalent measure. The resolution was passed.

The annual public meeting of the friends and supporters of the Alliance was afterwards held in the Free Trade Hall. The great room was crowded, and it was announced that an auxiliary meeting was being held at the same time in the adjacent building of the Young Men's Christian Association.

Professor R. Smyth, M.P., on taking the chair, said it had been affirmed on good authority that the unforeseen always happens, and probably this was how it happened that a wild Irishman was presiding over a large meeting of the civilised and sober

people of England. (Cheers.) However, if legislation were taken as a test he was not sure the people of Ireland were not a trifle in advance. It was their intention as soon as possible to annex England and Ireland, and this would be proposed with the greater confidence because it would not be done without England's consent. Mr. Bright had spoken of the Permissive Bill as one that blocked the way against effective measures. But if any man had been able to test the blocking power of the Permissive Bill it was himself (Mr. Smyth), and he found in the session before last that Sir Wilfrid Lawson, instead of insisting on his Parliamentary rights of precedence, actually made way for the Irish Sunday Closing Bill, and thus cleared a whole stage of its slow but certain march. (Cheers.)

Sir W. Lawson, who was received with enthusiasm, moved a resolution declaring that every possible effort should be put forth to suppress the liquor traffic. He ridiculed the suggestion that the promoters of this movement had any reason to despair. The Alliance and their friends were not despairing, but desperate, for they were desperately in earnest, and their earnestness would not be without its reward. He did not insist upon his own bill, but only upon its principle—that no licence be granted against the will of the people for whose benefit it was given. It was evident that great men on all sides were preparing and maturing some tremendous attack upon the liquor traffic, and it would be the happiest day of his life when any gentleman should bring in a better bill than the present one for assuring the power of veto to the people. (Cheers.)

The meeting was afterwards addressed by Cardinal Manning, Mr. Barran, M.P., Mr. Rylands, M.P., and others.

Epitome of News.

After a stay of four nights at the Glassault Shiel, Her Majesty and the Princess Beatrice returned to Balmoral on Friday. On Sunday, Her Majesty, the Princess Beatrice, and the members of the Court, attended public worship in Crathie parish church, when the Rev. Dr. Taylor, of Greenside, Edinburgh, formerly of Crathie, preached.

The Court is expected to leave Balmoral about the middle of November.

The Right Hon. Sir Michael Hicks-Beach arrived at Balmoral on Saturday as Minister in attendance on Her Majesty. Sir Michael Hicks-Beach and Dr. Taylor dined with the Queen in the evening.

The Prince and Princess of Wales are in Paris, where they are expected to remain about a fortnight.

The Duke of Edinburgh has left Coburg for Paris, and will shortly embark at Marseilles on board the Black Prince for Canada, whither he proceeds to welcome the Princess Louise and the Marquis of Lorne on their arrival.

Lord Beaconsfield has been staying with the Earl of Bradford at Weston Park, and while there declined an invitation to attend the banquet at Wolverhampton in honour of Sir Stafford Northcote. His lordship is now visiting Lord Forester at Willey Park, Braseley. He is stated to look exceedingly well.

Count Schouvaloff has gone to Livadia, in the Crimea, and it is not certain that he will long continue to be Russian Minister in London.

The ex-Empress Eugenie, on her return from the Continent with Prince Napoleon, while walking on Friday along the Admiralty Pier, at Dover, after leaving the Ostend packet, slipped and fell on her face. The distinguished lady was, for a few moments, in a fainting condition, but was afterwards able to proceed to Chislehurst.

Mr. Gladstone, who has promised to preside at a political dinner in Flintshire on the 31st instant, will probably address his constituents at Greenwich on December 10.

On Saturday the marriage of Lord Lyttelton to the Hon. Mary Susan Caroline Cavendish, second daughter of Lord and Lady Chesham, took place at the village church of Latimer, Bucks. At the wedding breakfast the health of the bride and bridegroom was proposed by Mr. Gladstone.

The Right Hon. John Bright, with Mr. Brunlees, of London, was engaged on Wednesday angling at the junction of the Teviot and Tweed. The day was favourable for angling, and Mr. Bright succeeded in landing a salmon of 16lb.

A resolution has been passed by the Metropolitan Board of Works to prepare a bill for the purchase of the Water Companies, with power to a committee to confer with the Government on the subject.

The ship Northampton sailed from Plymouth for Sydney on Thursday with 427 emigrants, and the ship Devon sailed from Gravesend on the same day with 424 emigrants for Brisbane.

Mr. Charles Chadwick, thirty years of age, one of the principal tradesmen in Fishergate, Preston, poisoned himself on Friday morning with prussic acid. The cause is said to have been the extreme depression in trade.

Whatever may be the price of bread in different parts of London or the provinces, the price of wheat is still down. According to the returns of statistical and corn departments just received, we learn that the average price of wheat last week was 39s. 3d. This compares most favourably with the average price during the corresponding week last year, which was 52s. 9d.

A team of English cricketers left Southampton on Thursday for Australia in the Peninsular and Oriental Company's steamer. It includes Lord Harris, and Messrs. Hornby, Schultze, Lucas, Absalom, Mackinnon, Royle, and Maule, and Emmett and Ulyett, professionals. Mr. Webbe, Mr. Horne, and Mr. Ayers travel by way of Brindisi, and will join their companions at Suez. Lady Harris and Mrs. Hornby accompany the party.

Apparently there will not be a close contest in South Northumberland at the next general election, as it is stated that at the revision just completed the Liberals have secured a net gain of 289. This is indicative of sufficient strength to carry the two seats at the next election.

A serious railway accident occurred at the Pontypridd Junction of the Taff Vale line, near Cardiff, on Saturday afternoon. A heavily-laden passenger train bringing people from the Rhondda Valley to the Pontypridd market, while entering the station, was run into in the centre by an empty train shunting for the return journey to Llantrissant, and two crowded third-class carriages were wrecked. Five persons were taken out of the wreckage dead, and seven others speedily died from their injuries. Between thirty and forty others were injured, and were removed to the infirmary and to various inns. Some of them are in a very dangerous condition. It is said that the ordinary plan is for the Llantrissant train to wait till the Rhondda Valley train passes before shunting; but on Saturday, through some unexplained cause, the signals were in favour of both trains. From the construction of the line neither train could see the other till the collision occurred. This is said to be the first accident which has occurred on this railway, which has been in working for forty years.

A meeting of the central council and leading men of the Kent and Sussex Labourers' Union took place at Maidstone on Sunday. About 15,000 labourers were represented. It was stated that the proposed reduction of wages by the farmers would really mean that the amount of hard cash paid to the men would amount to 7s. or 8s. per week, and upon that sum agricultural labourers would be expected to maintain themselves and their families honestly. Several resolutions were carried, one condemning the unexpected threatened reduction in wages with no alternative but a lock-out, and another decided, if the farmers of Kent and Sussex carry out their threats, to call a great gathering in some central town and lay the case before the public. The meeting was a very excited one, and lasted until late in the evening.

A large party of Mormon emigrants left the Mersey on Saturday in the steamer Wyoming for America. During the present month over 2,000 Mormons have left Liverpool for Utah.

The Dublin *Gazette* announces the appointment of Lord Chancellor Ball, the Earl of Belmore, Lord O'Hagan, Chief Baron Palles, the Rev. B. N. Salmon, P.T.C.D., The O'Conor Don, M.P., and Mr. J. P. Corry, M.P., as members and Commissioners of the Intermediate Education Board for Ireland, with the Rev. J. L. Porter, D.D., LL.D., and the Rev. Gerald Molloy, D.D., as assistant commissioners. It is announced that Lord O'Hagan takes the place on the Commission vacated by Dr. Molloy, of the Roman Catholic University.

At the meeting of the Synod of the diocese of Down (Irish Church), the Rev. Dr. McIlwaine, referring to the Intermediate Education Act, said that as to the way in which it has been administered up to the present it deserved condemnation. There were two paid commissioners, and, "although one doctor of divinity of the Presbyterian Church had been appointed, and another doctor of divinity of the Roman Catholic Church, and a professor in a so-called Catholic university, there was no doctor of divinity of the Church of Ireland, and their university professors are altogether passed over." The Rev. Dr. Hannay, on the contrary, thought the Act "would promote liberal education, and he did not see why the Roman Catholic Church should not benefit by it."

A new source of meat supply has been opened by the arrival of 458 fine sheep from Southern Russia, being the first shipment to the London Meat Importation and Storage Company. The sheep were sent direct by rail from the Kerson district, by an organised route through Osweiczin, Breslau, Düsseldorf, to Antwerp, where they were slaughtered in the municipal abattoirs, and then shipped for the company's storage wharf, Upper Thames Street. The company's refrigerating wagons are rapidly approaching completion, and the animals purchased by them in Eastern Europe will then be slaughtered in Vienna and Budapest. The meat arrived in excellent condition, and has sold readily.

The death is announced of Mr. W. Rabbits, one of the candidates chosen by the Southwark Liberal Association to contest Southwark at the next election.

At a meeting of the ironmasters of North Staffordshire held on Friday at Hanley, it was unanimously resolved to reduce the wages of puddlers sixpence per ton, and the wages of all other workmen five per cent.

The First Lord of the Admiralty left London on Monday for Cyprus. He was accompanied by Captain Codrington, his private secretary. The First Lord joined Colonel Stanley the same night in Paris, and they both proceed to Marseilles.

The Rev. J. R. Welsh, minister of the Canning-street Presbyterian church, Liverpool, died suddenly on Monday in his own house from heart disease, from which complaint he had suffered for many years.

The question as to the pollution of the Thames water, to which attention was directed at the inquiry into the loss of the Princess Alice, was under discussion at the meeting of the Plumstead District Board on Thursday. A resolution was proposed advocating either the adoption of the dry earth system or else the removal of the sewerage outfall lower down the river. After some discussion the resolution was rejected on the ground that the subject was now being inquired into by the Metropolitan Board of Works.

It will be remembered that at the recent meeting of the Bristol Liberal Four Hundred, held at the Colston Hall, Mr. Samuel Morley, M.P., promised, in consequence of a resolution then passed, to reconsider his announced intention to retire from the representation of the city at the close of the present Parliament. On Friday a meeting of the Bristol Nonconformist Association was held at the Athenæum to memorialise Mr. Morley, with a view of adding weight to the action of the Liberal Association, and inducing Mr. Morley to allow himself to be again nominated as a candidate for Bristol.

It is officially announced at Copenhagen that the betrothal of the Princess Thyra to the Duke of Cumberland will be celebrated at Fredensborg Castle at the beginning of November next. His Royal Highness is the only son of the late King of Hanover, and is, like the Prince of Wales, a great-grandson of George III.

The debate on the Anti-Socialist Bill was concluded in the German Parliament on Saturday. On a final division, the measure was passed in its entirety by 221 to 149 votes. Prince Bismarck, in expressing his satisfaction at this result, said the Federal Governments were determined, with the means thus provided, to make a sincere effort to cure the prevalent disease; and as it was scarcely likely that they would accomplish this work within the time prescribed for the Act to remain in force, they hoped for further concessions from the Reichstag. The session was afterwards closed with three cheers for the Emperor, the Socialist Deputies having, during the reading of the Imperial Message, left the Chamber "in a demonstrative manner."

Prince Bismarck is about to leave Berlin to proceed to his country seat at Friedrichsruhe.

The first bases of the negotiations between the Vatican and Germany have (a Roman telegram says) been completely abandoned in consequence of the attitude adopted by the Centre party in the German Reichstag. Other bases, however, of a less Radical character, have been substituted, and in order to avoid conflicts the relations between Church and State will be settled as far as possible in accordance with the existing law of Germany.

A semi-official statement has been published in St. Petersburg, in which a contradiction is given to the report that the Czar intended to withdraw from public affairs. His Majesty, it is declared, attends to business exactly as he has done for years past, and the Czarewitch, as hitherto, takes only an indirect part in affairs.

The Russian Minister, M. Miliutin, has (a Berlin telegram says) returned to St. Petersburg from Livadia, with strict orders from the Czar to spare no pains and to use whatever means seem proper for the suppression of Nihilism in the Empire.

It is stated that Sir Richard Temple, the Governor of Bombay, recently assisted at an idolatrous performance of the most degrading description, and sat in a crowded assembly listening to a long recitation of the praises of a Hindoo god enthroned before him and receiving the adoration of his worshippers.

Information which has reached Lahore tells of a fearful state of famine in Cashmere. One story is to the effect that in the Valley "one third of the population is dead, one third fled, and a third remaining to die."

The new King of Burmah has been universally acknowledged, and has, in consequence, consented to reign constitutionally in a qualified sense, the supreme power being vested in the Ministers conjointly with the King.

A panic occurred in a negro church at Lyneburg, Virginia, the other day, which resulted in the death of ten persons and the injury of a number of others. It was caused by the fall of a piece of plaster from the roof.

Lord Dufferin met with a favourable reception on Saturday at Quebec. Subsequently his lordship embarked at Ottawa on board the steamer Polynesian for Europe. Pending the arrival of the Marquis of Lorne, the new Governor-General, Mr. Macdougall, has been appointed administrator.

August, 1879, has been definitely fixed as the date for the opening of the Australian International Exhibition, which will be organised under the auspices of the Agricultural Society of New South Wales.

The obviously absurd report that five Wesleyan missionaries had been murdered and eaten by the natives of New Zealand is declared to be wholly without foundation. The natives were never quieter or more loyal.

The Berlin correspondent of the *Pall Mall Gazette* says great attention is excited by the occupation of the island of Upola, one of the Samoa group, by the German corvette Ariadne. It is suggested that the object is to establish a colony to which to transport criminals, but more probably a coaling station is desired.

On Sunday the Hungarian Parliament was formally opened by the Emperor of Austria in person. His Majesty, in the speech from the

throne, expressed his regret that the occupation and administration of Bosnia could not be effected by peaceable measures, but said that, thanks to the attitude of the army, the first part of the task might be regarded as finished. The speech, on the whole, was well received, especially the eulogy upon the troops in Bosnia. At the sitting on the previous day, considerable excitement was caused by the speech of a member who, speaking in the name of the Extreme Left, protested against the yellow and black flag being displayed at the opening of the Parliament, and maintained that the Emperor ought to read his speech standing, as the Diet had to stand to listen to it.

Administration of the finances of Eastern Roumelia has been transferred by the Russian Government to the International Commission.

Seven battalions of Herzegovinian Christians, numbering 4,950 men, who had served three years in the Montenegrin army, have delivered up their arms to the Austrians at Trebinje, and returned to their homes in the neighbouring villages.

Many of the richer Bosnian Begs continue, it is stated, to arrive in Servia with sums of money amounting in some cases to 20,000*l.*, intending to settle in that country. Grants are being made to them of estates in Belgrade by the Servian Government.

On Sunday the Roumanian troops made their triumphal entry into Bucharest, and were reviewed by Prince Charles. The men were received with much enthusiasm, and at night the town was illuminated. Thirteen thousand troops are to be sent to garrison the Dobrudscha

On the proposal of Sir Henry Drummond Wolff, a sub-committee of the European Commission for Eastern Roumelia has been appointed to arrange with Mr. Forster, the manager of the Ottoman Bank, the financial reorganisation of the province. The Commission will assemble at Philippopolis on the 26th inst.

Osman Pasha, the defender of Plevna, is stated to have left Constantinople for Salonica, for the purpose of conferri with the Prince of Montenegro.

Count Andrassy eply to the Turkish Circular is said to have produced a deep impression in Turkey, and the resumption of the negotiations for a Convention is spoken of. According to one report, the Turkish Government owns to having been deceived by "frivolous and malign reports" respecting the conduct of the Austrians in Bosnia, and regrets having despatched its Circular Note. It is stated in a Constantinople despatch that there is good reason to believe that Austria has finally renounced the intention of occupying Novi-Bazar for the present.

Miscellaneous.

The Invasion of Afghanistan.—At a meeting of the London Council for Promoting International Arbitration, held in London on Saturday evening, the following resolution was adopted and ordered to be published:—"This council views with sorrow the probability of war between this country and the people of Afghanistan, and considers it a duty, in common with other friends of peace and justice, to raise its protest against the international discourtesy and injustice with which the Ameer of Afghanistan has been treated by the representatives of the British Government, in the attempt to force upon him an armed embassy, which on every ground of international law and common right he was fully entitled to refuse."

Central Africa.—The latest news from Victoria Nyanza is dated May last. A letter has been received from the Rev. Mr. Wilson, who is comfortably established at the court of King Mtesa, and enjoying considerable favour. His three colleagues, sent out by the Nile route, have been heard of as far as Khartoum, and by this time it may be hoped that they are all assembled at Uganda. It cannot be concealed that matters in Central Africa are coming to a crisis. If the Egyptian Government makes threatening demonstrations towards the south, Mtesa will undoubtedly beat the drum of war, and the consequences may be fatal to the peaceful operations of the Church Missionary Society, whose basis is Zanzibar. It is to be earnestly hoped that some limit may be fixed to the province of Egypt towards the south. However excellent may be the intentions of Chinese Gordon (and with regard to him personally there is no doubt), still his tenure of office is limited, and he may be succeeded by Mahomedan pashas of the worst type. It may be laid down as an axiom that the extension of the Egyptian rule beyond the Equator, or even to that line, would be a heavy misfortune to Central Africa.—*Athenæum.*

Gleanings.

Why is the telephone like a good little boy?—It speaks only when it is spoken to.

Red on a railway signifies danger, and says "Stop!" It is the same thing displayed on a man's nose.

A juror in a court snored so loud that he waked the judge, who indignantly fined him ten dollars for contempt of court.—*American paper.*

The bill of a plumber in Paris lately contained the following items—"To searching for gas leakage, two francs; to having found it, three francs."

The best thing about ghosts was said by Coleridge, when asked by a lady if he believed in them. "No, madam. I have seen too many of them to believe in them."

The philosopher of the *Kentucky Times* in the corner of the paper he fills with paragraphs, says—"We don't know that any man ever owned an umbrella for two years—that is, the same one If there is any such man in the country, we should be pleased to receive his name and address, not necessarily for publication, but merely as a guarantee of good faith. We think he would be a curiosity, and would, furthermore, be quite an acquisition to some travelling show. Besides, we should like to borrow his umbrella."

The Baffled Burglars.—Scene—A drawing room by night. Enter three thieves. They commence to remove the plate. One of them accidentally touches the handle of the talking phonograph. A voice: "You rascals, I've caught you at last! Mary, get my revolver!" Exit baffled burglars rapidly. Triumph of mind over matter.—*Melbourne Punch.*

Great Singers.—It is curious how many singers have come from the very lowest classes. The French tenor, Tabon, was a butcher. Wachtel was a cabman at Berlin, and to this day cracks his whip in the "Postilion de Longe Jumeau" with professional facility. Titiens was the daughter of a small innkeeper at Homburg. Catherine Hayes was a dressmaker's apprentice at Limerick. Braham used to carry pots of beer to the houses of his master's customers. Capoul's father is at this moment an innkeeper at Toulouse, and everyone knows the romantic history of Christine Nilsson.—*Mayfair.*

Sir John Lubbock's Spider.—Sir John Lubbock has been giving a good deal of trouble to the postal authorities in New York. Some Transatlantic coworker in the fields of science one day happened to discover a spider longer, and generally more hideous, than its species. This he thought would be a *bonne bouche* for the hon. baronet, and accordingly he put it in a box and posted it to 15, Lombard-street, London. The Post Office officials, on discovering the contents of the box, recoiled with horror from the duty imposed upon them, and at the time of the latest advices the spider was awaiting an opportunity for a passage under the charge of some purser who would not be above catching flies for it on its way home.—*Mayfair.*

He Preferred to Walk.—"She's pretty hot, ain't she?" said a backwoods passenger, addressing the engineer of a Mississippi steamer that was racing with another boat. "So-so," responded the engineer, as he hung an additional wrench on the safety-valve cord to stop the steam from escaping. "I reckon we'll overtake that craft soon," pursued the stranger. "That's about it," returned the engineer, giving the cords another twitch and hallooing through the trumpet to the fireman to "shove her up." One hundred and ninety-five," hummed the passenger, looking first at the gauge, and then at the boilers. "That's about where she's rusticating," put in the engineer. The passenger ran his fingers through his hair nervously, and walked about the deck for a few minutes, when he came back to the engineer and observed, "Hadn't you better leave that boat go?" "Can't do it. Must pass her." "But s'posin' we should blow up?" "Well," said the engineer, as he peeped over the guard to see how fast she was going, "if it is the will of Providence that the boat should blow up, we'll have to stand by it." Then he hallooed to the fireman to coal, and give her a little more turpentine and oil. The next moment there was a splash in the river; but before the yawl could be lowered the man had succeeded in reaching the shore, and halloed out, "Go on with the race. I guess I'll walk."

The Ventilation of Bedrooms.—If a man were to deliberately shut himself for some six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless this is what the great mass of people do every night of their lives with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fireplace with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current and carry off the vitiated air of the room. In all such cases, however, when a fire is used it is necessary to see that the air drawn into the room comes from the outside of the house. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The window may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fireplace, will generally suffice, and produce no unpleasant consequences even when the weather is cold. It is, however, essential the air outside should be pure. Little is likely to be gained by letting in fog or even a town mist.—*Lancet.*

Violet Ink.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

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CAPITAL ALLOTTED.

1st issue, at par.....	4,000	shares	Amount.....	£100,000
2nd "	£1 prem.	4,000	"	"	100,000
3rd "	£2 prem.	4,000	"	"	100,000
4th "	£3 prem.	4,000	"	"	100,000
Total	16,000		Total.....	£400,000

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CITY OF LONDON BONDS.

DISCHARGE AND RENEWAL OF BONDS FALLING DUE IN THE YEAR 1879:—

In obedience to an ORDER of the Finance Committee of the CORPORATION OF LONDON, I do hereby GIVE NOTICE to the holders, registered or otherwise, of City Bonds, which mature within the ensuing year, 1879, as follows:—

(1.) That the Bonds referred to in the FIRST Schedule hereto will be paid off (out of funds specially applicable to such purpose), absolutely and without option of renewal, at the dates at which they respectively mature.

(2.) That the Bonds referred to in the SECOND Schedule hereto will also be paid off at the dates of their maturity respectively, but that an OPTION is given to the holders of such Bonds to renew the Loans severally secured for a period of seven years from the dates at which they severally fall due, at the rate of Interest of THREE POUNDS FIFTEEN SHILLINGS PER CENT. PER ANNUM.

The Loans renewed under this option will be for the like purposes and on the same securities as the existing Bonds, interest being payable, as at present, by means of Coupons, at the BANK OF ENGLAND, negotiable through any banker.

Holders of Bonds desiring to avail themselves of this option of renewal must signify to me their agreement thereto, and bring their Bonds for marking to this Office, ON OR BEFORE THE EIGHTEENTH OF NOVEMBER NEXT, after which this option can no longer be exercised.

This Chamber will be open for the purpose every day (Sundays and the 9th and 11th November excepted), between the hours of 10 and 4 o'clock; Saturdays, 10 and 2 o'clock.

SCHEDULE I.

Bonds to be paid off absolutely.

Bonds issued under the Contagious Diseases (Animals) Act, 1869, for constructing the Foreign Cattle Market for the Metropolis (part of Loan of £160,000), dated 11th May, 1871, and maturing on the 25th January, 1879, viz.:—		
22 Bonds for £1,000, each Nos. 1 to 22		22,000
Bonds issued in respect of rebuilding the Royal Exchange; secured upon the City's Moiety of the Gresham Estates, maturing the 11th May, 1879, viz.:—		
2 Bonds for £500 each, Nos 5 and 6...	1,000	
2 Bonds for £100 each, Nos. 7 and 8...	200	
8 Bonds for £1,000 each, Nos. 9 to 16	8,000	
		9,200
Bonds issued under the Act to complete the Rebuilding of Blackfriars Bridge and for the Purchase of Southwark Bridge; maturing on the 1st June, 1879, viz.:—		
60 Bonds for £1,000 each, Nos. 10 to 69		60,000
Bonds secured upon the Surplus Lands of the Holborn Valley Improvements, and maturing on the 28th July, 1879, viz.:—		
57 Bonds for £1,000 each, Nos. 1 to 57	57,000	
32 Bonds for £500 each, Nos. 58 to 89	16,000	
30 Bonds for £100 each, Nos. 90 to 119	3,000	
		76,000
Bonds issued under the Acts for effecting the Cannon-street Improvements, maturing the 25th November, 1879, viz.:—		
28 Bonds for £1,000 each, Nos. 207 to 234	28,000	
4 Bonds for £500 each, Nos. 235 to 238	2,000	
		30,000
Total		£197,200

SCHEDULE II.

Bonds maturing with an option of renewal.

Bonds issued under the Acts for effecting the Holborn Valley Improvements, and maturing on the 1st January, 1879, viz.:—		
46 Bonds for £1,000 each, Nos. 369 to 393, 607 to 610, 701 to 712, and 714 to 718	46,000	
7 Bonds for £500 each, Nos. 656 to 660, 780 and 781	3,500	
12 Bonds for £100 each, Nos. 677 and 678, 713, and 810 to 818	1,200	
		50,700
Bonds issued under the Contagious Diseases (Animals) Act, 1869, for constructing the Foreign Cattle Market for the Metropolis (part of Loan of £160,000), dated 11th May, 1871, or 22nd February, 1872, and maturing on the 25th January, 1879, viz.:—		
67 Bonds for £1,000 each, Nos. 23 to 79, and 430 to 439	67,000	
90 Bonds for £500 each, Nos. 80 to 169	45,000	
280 Bonds for £100 each, Nos. 170 to 429	28,000	
		138,000
Bonds issued under the same Act for the like purpose (being Loan of £50,000), dated 22nd February, 1872, and maturing on 25th January, 1879, viz.:—		
24 Bonds for £1,000 each, Nos. 1 to 24	24,000	
47 Bonds for £500 each, Nos. 25 to 71	23,500	
25 Bonds for £100 each, Nos. 72 to 96	2,500	
		50,000
Bonds issued under the same Act for the like purpose (being Loan of £20,000), and dated 16th January, 1873 maturing on 25th January, 1879, viz., 20 bonds for £1,000 each, Nos. 1 to 20		20,000
Bonds issued under the Act for providing the Metropolitan Cattle Market, Islington, and maturing on the 30th January, 1879, viz., 24 Bonds for £1,000 each, Nos. 188 to 196, and 361 to 375	24,000	
42 Bonds for £500 each, Nos. 197 and 198, 199A and 200A, 201 to 203, 204A, 205 to 214, 215A and 216A, 217 and 218, 219A to 2.5A, 226, and 227A to 238A	21,000	
2 Bonds for £100 each, Nos. 376 and 377	200	
		45,200
Bonds issued under the same Act, for the like purpose, and maturing on the 8th May, 1879, viz., 16 Bonds for £500 each, Nos. 337 to 352	8,000	
8 Bonds for £100 each, Nos. 353 to 360	800	
		8,800
Bonds issued in respect of rebuilding the Royal Exchange, secured upon the City's moiety of the Gresham Estates, and maturing the 11th May, 1879, viz.:—		
47 Bonds for £1,000 each, Nos. 17 to 48, and Nos. 127 to 141	47,000	
40 Bonds for £500 each, Nos. 49 to 88	20,000	
38 Bonds for £100 each, Nos. 89 to 126	3,800	
		70,800
Bonds issued under the Act to complete the rebuilding of Blackfriars Bridge and the purchase of Southwark Bridge; and maturing on the 1st June, 1879, viz.:—		
131 Bonds for £1,000 each, Nos. 70 to 175, and 406 to 430	131,000	
237 Bonds for £500 each, Nos. 176 to 365, and 431 to 477	118,500	
55 Bonds for £100 each, Nos. 366 to 405, and 478 to 492	5,500	
		255,000
Bonds issued under the Acts for effecting the Holborn Valley Improvements, and maturing on the 1st July, 1879, viz:—		
14 Bonds for £1,000 each, Nos. 719 to 732	14,000	
17 Bonds for £500 each, Nos. 782 to 798	8,500	
18 Bonds for £100 each, Nos. 819 to 836	1,800	
		24,300
Bonds issued under the Act for the construction of Billingsgate Market, and maturing on the 1st July, 1879, viz:—		
50 Bonds for £1,000 each, Nos. 1 to 20, and 53 to 82	50,000	
51 Bonds for £500 each, Nos. 21 to 37, and 83 to 116	25,500	
45 Bonds for £100 each, Nos. 38 to 52, and 117 to 146	4,500	
		80,000
Bonds issued under the Act for rebuilding Blackfriars Bridge, and maturing on the 28th July, 1879, viz:—		
4 Bonds for £50,000 each, Nos. 3 to 6		200,000
Total		£912,800

Holders of City securities will please observe that the above Notice does not refer to any Bonds but those which become payable in the year 1879.

Further information, if needed, will be furnished at this Department.

BENJAMIN SCOTT,
Chamberlain.

Chamber of London, Guildhall,
October 21st, 1878.

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IV. PETRARCH.
V. ANCIENT CYPRUS.
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Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, Oct. 23, 1878.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXIX.—NEW SERIES, No. 1718. LONDON: WEDNESDAY, OCT. 23, 1878. GRATIS.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING AT LIVERPOOL.

(From our own Correspondent.)

The interest manifested in Tuesday's session of the Union was fully maintained throughout Wednesday's meetings. They began with the reception of deputations from the other Nonconformist churches of Liverpool and from the Council of United Presbyterians of England and Scotland. Mr. Hugh Stowell Brown was loudly called for by the meeting after the presentation of the address of the Liverpool Baptist Union. Much regret was felt that there was no deputation from the Baptist Union, especially as its chairman was resident in the town.* But he received an ovation which, in its way, was honourable both to the givers and the receiver, and must have made Mr. Brown feel what a warm place he occupies in the affections of his brethren of the Congregational order. The difference of opinion which divides them from the other great wing of the one Congregational army, can never render Independents indifferent to the manly excellence, faithful devotion, and courageous honesty of such men as the present chairman of the Baptist Union. As he aptly put it in his humorous speech, they are "brother men, brother Christians, brother Protestants, brother Evangelicals, brother Congregationalists, brother Voluntaries, and brother Liberals," and there will be a growing indisposition to exaggerate the fact of their difference in relation to one small matter of ritual, or to press for any more formal unity than that which actually exists. The speeches of the other representatives only made the spiritual unity of Nonconformity amid its diversity of forms the more manifest; and they gave promise that, if the Papal party at Rome or in the Church of England reckon upon that diversity as a source of weakness in the resistance of the nation to their insidious or open attacks upon its Protestantism, they will reckon without their host. On this matter their unity is complete; and if matters proceed in the Church of England as they have been lately doing, it is quite certain that the demand for speedy disestablishment will be supported by the whole force of British Nonconformity. Through some misunderstanding, the address of the Primitive Methodists was not received until the next morning, but that body must have been greatly gratified by the responses of the assembly to their heart-stirring greetings. The reply of the Chairman to the various deputations was singularly felicitous and graceful. The whole assembly stood during its delivery, and the passage in which he referred to "the noble love and beautiful unity of the Free Evangelical Churches of England," was received with a feeling only faintly indicated by the rapturous applause with which it was greeted. Some regret was expressed that none of the Church of England clergy had availed themselves of the opportunity of showing their true catholicity and their devotion to the one Lord and the one faith. But it is only another manifestation of the narrowness and exclusiveness engendered by the State Church system. Even the Evangelical clergy seem unable to throw off the trammels of their small sectarianism, and to show that they are "brother men and brother Christians" with those whom their Church, in the days of her supremacy, so bitterly wronged and oppressed.

The paper of Mr. Henry Lee, of Manchester, on "the Church Aid Society and our responsibilities in regard to it," was clear, business-like, and, in spirit and directness, everything that could be desired. Its details opened up a view of the money power of the churches capable of a much wider application than his direct aim enabled him to give it. The usefulness of this new movement must depend largely upon the wideness of its constituency. It is a grand experiment; and, if it should succeed according to the desires and aims of its sagacious promoters, it will do much to allay the fears of those who ask in foolish alarm, "What will become of the rural populations if you disestablish the Church of England?" A resolution on the subject was moved in a capital speech by Professor Hartland, seconded by Mr. Albert Spicer, treasurer of the London Union. The discussion which followed was hardly up to the mark attained on former occasions, and when it degenerated into depreciation of the work done by individual churches, and uncalled-for warnings against "officialism," it was felt that the sooner the vote was taken the better. The session closed with an interesting statement made by the representative of the Australian churches to a diminishing audience.

Immediately after dinner, for which there was barely time, the sectional meetings began. The attendance, however, was not what was expected or what it ought to have been. The fact is that there has grown up a custom "more honoured in the breach than the observance," of calling meetings for private and semi-public objects, which lie outside the work of the Union, at the times appointed for the transaction of its own business. What the result must be, if this course be persisted in, it is easy enough to foretell. The churches in the great towns will refuse to take upon themselves the expense and trouble of these great gatherings, if the programme prepared with so much care and anxiety be thus interfered with, and the meetings spoiled after this fashion. The Rev. T. Willis, of Manchester, read a most valuable paper in Hope Hall on "The importance of so conducting mission efforts as to gather their fruits into Churches." The fact that Mr. Udall, of Faringdon, and the Rev. R. M. Davies, of Oldham, the secretary for so many years of the Lancashire Union, were among the speakers will sufficiently indicate the high tone and practical character of the conversation which followed. The way in which difficult problems in home mission work have been solved gave most valuble indications of the direction in which those that remain may be successfully grappled with and overcome. The strength which town and metropolitan churches derive from the villages was illustrated with a conclusiveness which was deeply felt by all present. At the Young Men's Christian Association Rooms, a forcible and well-timed paper was read on "Christian influence on political conduct," by the Rev. J. McDougall, of Darwen. That it ran counter to the pious forswearing of citizen duties and the leaving of politics to Lord Beaconsfield, the publicans, and the Jingoes, does not need to be recorded. It was a noble and eloquent appeal to Christian men to be Christians all round, and to make their Christian citizenship felt as a restraining and guiding power. Nothing more fitting or useful came before the delegates, and it was only matter of regret that the paper was not read in the assembly itself.

The evening meeting was held in the Philharmonic Hall. The crowd was immense, and a more imposing sight it has seldom been our good fortune to behold. The speaking was of the highest order; Mr. Morley, who was in the chair, Dr. Raleigh, and Dr. Dale fairly surpassing themselves. Even Dr. Raleigh's "bit of paper" did not come between him and the vast audience which hung on his lips and was swayed by his eloquent periods, canny humour, chastened feeling, and burning Christian patriotism. His peroration was *spoken*; and when, after dwelling upon the ominous signs of the times in a strain of solemn, prophetic warning, he exclaimed, with a fervour that touched and moved every heart: "For us Congregationalists, the glorious heritage we have received, with the memory of even centuries crowded upon us, the path of duty lies as clear before us as the daylight can make it, our patriotism, our piety, our homes conspire to give us the conviction that it will never do to give up old England"—the enthusiastic outburst made us feel that the Union was indeed taking up its new work in a spirit which rendered its success sure. There was a universal regret felt when Dr. Dale made the announcement that Mr. Hannay did not feel equal to the additional strain of another speech. How he has borne as he has the anxieties and labours of preparation and of the meetings themselves passes our comprehension, and we can only wish for him physical strength to continue the noble service he is now rendering to the Congregational churches of England and Wales. How to characterise Mr. Dale's speech as its merits deserve would be difficult indeed. We question if he ever appeared to greater advantage, or had a more complete triumph. It was the speech of a Congregational statesman, worthy the purest traditions of its best times. For clear exposition, lofty and sustained feeling, force of personal conviction and expression, clear information, and overpowering appeal, nothing better could be desired. The verdict of the audience was, we believe, unanimous that a more enthusiastic and successful meeting they had never attended. It was the climax of the week's engagements.

Thursday morning found the delegates suffering somewhat from the reaction of the previous evening's excitement. The attendance was, however, fairly good; but the attention paid to the Scotch and Irish delegates was languid. Nor did an exceedingly good and useful paper by Mr. Robjohns, of Hull, on the certifying of ministers; or another by Mr. Ann on their removal and settlement, provoke the assembly to anything like vigorous debate. It has sometimes been said that there was no opening for certain brethren to make themselves heard because of the "big wigs" putting in their appearance so continuously. On this occasion they certainly put restraint upon themselves, and their doing so did not tend to render the meeting more vivacious or interesting. There was, however, a disposition shown to trot out and aggravate the difficulties of churches and ministers; which was not over wise in view of the fact that, while known within the body to be mainly special, local, individual, they will be regarded without as general, and will be used to misrepresent the actual facts of the current history of Nonconformity. The able paper on Home Reunion, by the Rev. W. Clarkson, did not, judging from the attendance, interest a large number of the delegates, who remained apparently for the sole purpose of being present at the votes of thanks which were warmly passed to the chairman of the local committee, Mr. W. Crosfield, jun., and the secretary, the Rev. R. Wardlaw Thompson, whose exertions were beyond all praise, and who left nothing undone that could be thought of to add to the comfort and pleasure of their visitors. Kind and generous hosts were not forgotten, and it will be many a day before this most effective and satisfactory autumnal session of the Union fades from the recollection of those privileged to take part in it. There were evening meetings and sermons in many places in Liverpool and its neighbourhood. The working men's meeting in the Concert Hall—where Mr. Edward White gave one of his most racy speeches—and the meeting for seamen on Friday deserve extended notice; but our limits are already reached. He must be hard indeed to please who can regard the series of meetings, which it has been our good fortune to attend and chronicle, with other feelings than those of grateful satisfaction and of brightest hope for the future of Nonconformity, and especially of the Congregational Churches of England and Wales.

The second session of the Union was held on Wednesday morning in Great George-street Chapel, the Rev. J. Baldwin Brown, B.A., presiding. There was again an overflowing attendance.

DEPUTATIONS FROM OTHER CHURCHES.

Business commenced with the reception of deputations from other churches. First in order came a deputation from the Lancashire and Cheshire Association of Baptist Churches, on whose behalf the Rev. W. H. KING read an address expressive of hearty Christian greeting.

The Rev. HUGH STOWELL BROWN, President of the Baptist Union of Great Britain and Ireland, who was one of the deputation, rose in response to calls from the meeting, and added a few words. He said: Although we Baptists, among all those deputations, did not claim to be first of the lot—(a laugh)—yet you have with excellent discrimination put us first this morning—(laughter)—and I think we are your nearest relations. ("Hear, hear," and applause.) We are very near akin; indeed, the other day, at Leeds, a gentleman asked me, Mr. President, if I was your brother. (Laughter.) Although we are not exactly alike—(renewed laughter)—there is more in it than the name. (A laugh, and "Hear, hear.") I replied to the gentleman that I could not have the presumption to claim to be Mr. Baldwin Brown's brother—(laughter)—in the sense in which my questioner meant; but I told him that we were brother Christians, brother Congregationalists—(Hear, hear)—brother Voluntaries, and brother Liberals. (Applause.) Yet we are not exactly alike, and it would be exceedingly awkward if we were—(a laugh)—for people might

* It should, however, be noted that a very cordial and sympathising telegram was subsequently received and read from Mr. Booth, the Secretary of the Baptist Union.

be making the dreadful error of mistaking me for you—(laughter)—although, on the other hand, there might be benefit occasionally in such a mistake. However, we are so very much alike that overtures or suggestions have been made to the effect that we Baptists might sink our individuality altogether—(No, no)—and be absorbed. Well, Mr. President, you know two could play at that game. (Hear, hear.) Are you going to absorb me—(great laughter)—or I you? But I believe, and I am sure you all believe, that there is room enough and work enough for us both—(applause)—and for all other bodies of evangelical Christian workers in this land. (Hear, hear.) So we will go on side by side, loving one another, and I believe loving one another none the less because we are not exactly alike. ("Hear, hear," and applause.)

The Chairman: I think we differ as much as brethren should in order to promote the happiness of both—(Hear, hear)—but if I could possibly absorb Mr. Brown, it would be greatly to my benefit. (Laughter.)

Dr. Gee was next introduced as representing the Welsh Presbyterians, and briefly addressed the assembly. He was followed by the Rev. G. Johnston, who read an address from the Presbytery of Liverpool.

The Rev. Professor Cairns then addressed the meeting as one of the representatives of the Presbyterian Church of England. He said the Presbyterians were not very far removed in kinship from the Congregationalists, and certainly they were associated in the Westminster Assembly. It was true that since then the Independents might perhaps be said to have, with great generosity, abandoned these and other creeds to the Presbyterian Churches—(a laugh)—but the Presbyterians nevertheless thanked the Independents for their part in that work, and heartily congratulated their brethren on the success of their Christian work, as well as of their testimonies from time to time in defence of civil and religious liberty. (Applause.)

The Rev. Dr. Donald Fraser (London), another member of the Presbyterian deputation, said he was glad to be also allowed to take part in this pleasant courtesy of "dipping the flag"—as sailors would say—by way of honouring and saluting one another's principles and history. If we were, on the one hand, threatened or frightened by the sacerdotal and superstitious party, with their doctrines of priestly power and sacramental mystification, the very best answer was for us to bring up and exhibit to all men, churches, and groups of Christian people who, without dependence on any other priest than the Great High Priest in heaven, did, under the simple nurture of their churches, learn to bring forth those "fruits of righteousness" which surely were the ultimate and real test of all godliness. (Applause.) If, on the other hand, Rationalistic unbelievers came forward, and with their penknives cut up our Bibles, or sneered at our old-fashioned reverence for the Scriptures—if they asserted the inutility or even absurdity of prayer, and almost derided our belief in a personal God as a piece of old theology—a kind of imagination that did for the feeble and ignorant—was it not our best answer to show that through faith in God and in Christ, according to the Holy Scriptures, we and our people did learn a loyalty to truth and a love of it, a fidelity to conscience, a purity of life, a largeness of charity, a benevolence towards all men, and a serenity amidst the many vicissitudes of this life which no unbelieving philosophy had ever been able to awaken. ("Hear, hear," and applause.)

An address was next read on behalf of the Wesleyan Methodist body in Liverpool. After an expression of hearty goodwill and brotherly greeting, the address set forth that, whilst their respective denominations were, as was patent to the world, divided on certain secondary beliefs, there was some danger that the world should overlook their unity in Christian faith and love, especially in meeting, by the proclamation of Gospel truth, the sacerdotal superstitions and rationalistic negations of our time. ("Hear, hear," and applause.)

The Rev. Thos. M'Cullagh (Wesleyan, Chairman of the Liverpool district) briefly addressed the meeting in support of this address.

A telegram was read at this stage from the Secretary of the Baptist Union of Great Britain and Ireland, offering Christian salutations, and reciprocating to the full, on behalf of the Union, every expression of brotherly sympathy and goodwill expressed on behalf of the Independents by the Rev. Dr. Stoughton and the Rev. E. R. Conder at the recent Leeds meeting of the Baptist Union. (Applause.)

The President, in responding, expressed the deep sense of honour and obligation entertained by the Congregational Union in receiving the friendly greeting of so many deputations. There had been something in the tone and ring of the speeches and addresses which had gladdened their hearts and would be full of significance to the world outside. (Hear, hear.) None of them were perfect in their methods—at least he was prepared to confess that frankly on behalf of the Independents. (A laugh.) They were always on the watch to improve their plans or methods—always retaining at the same time that spirit which inspired such a noble and beautiful unity among the Free Churches of England as was now demonstrated. That unity, resting on the basis of a common truth, and inspired by the sympathy of a common work, was full of the deepest significance for the present and for the future of our country. (Hear, hear.) It gave a large promise for the future, when the great shadow of the Establishment, which did its best—but in vain—to blight all of them, was dissipated, as it must soon be dissipated. (Applause.) There was always one great body of Christians conspicuous by its absence on these occasions. (Hear, hear.) Would the Church of England never learn the virtue and power to discern the grace of God wherever it was working? If the Church of England could not see the grace of God manifested more or less in the different Free Churches, then he feared she must be stone-blind to the manifestations of the Spirit; but if she did see it without recognition and acknowledgment, then a greater sin still lay at her door. (Hear, hear.) But brethren, added the President, as for us we shall stand closer together, shoulder to shoulder, against the common foes of evangelical Christianity—(applause)—and now most heartily I wish all the brethren of your respective denominations God-speed in the great work for which you hold commission direct from Him. (Applause.)

The deputations then withdrew.

THE CHURCH AID SOCIETY.

Mr. Henry Lee, Manchester, read a paper on "The Church Aid Society, and our resposibilities in regard to it." In the course of his paper, he said that in commencing the Church Aid Society they had embarked on a difficult enterprise, which would tax the energies and patience of those upon whom the responsibility of it must fall. It was therefore not unreasonable to appeal to the members of the Union for a hearty co-operation, without which no large measure of success could be attained. The offerings which were now made in some of their churches, whether voluntary or by the payment of a seat rent, were sometimes paltry, often capricious, and unsystematic and uncertain, and what was first required was that the standard of giving should be raised. Mr. Lee went on to suggest how this might be carried out by united effort, at the same time preserving the independence of each church. So far their exertions had been fitful, and too dependent upon individuals, and what they needed was more efficient supervision. In speaking of what might be done by the society, he said that what was required was a more equitable support of their ministry. Complaints were made of a large number of inferior and incompetent men. He would not admit or deny the truth of the allegation, but would suggest that the blame for this dearth of capable men might rest upon those who by the insufficient salaries hitherto paid had rendered the work of a minister hard and doubly laborious. Oftentimes a minister through insufficient salary had to exercise a regard for rigid economy and a self-denial, which greatly hindered the free and unfettered application of his mind to those duties which the calling of the ministry demanded. Something had been done in Lancashire and Cheshire, but much remained to be accomplished elsewhere. The efficiency of their colleges was another step closely connected with successful church work and home evangelisation, and great care should be taken to place these institutions on foundations in harmony with the times, and for widening the sphere of knowledge. In conclusion, Mr. Lee said that as the society was a federation of churches. it was to be hoped that the constant interchange of visits, not necessarily for pecuniary ends, would create between the churches a bond of sympathy and union which would serve to stimulate the congregations and excite them to active efforts. It was desirable that the income of the society should be drawn from many and not from a few, and he suggested the formation of a Church Aid Society in every congregation for the collection of funds and the giving of information. Whether the society would realise the hopes of its originators would depend upon the energy and the perseverance of the Congregational Union.

The Rev. E. J. Hartland moved the following resolution on the subject:—

That the assembly urges the claim of the Church Aid and Home Missionary Society upon the attention of the pastors and deacons of the churches; suggests the formation of an auxiliary of the society in every Congregational church in England; and expresses the hope that the several county associations will take immediate steps, by deputation and otherwise, to diffuse throughout the churches a spirit of bold and generous enterprise in promoting the objects which the society contemplates.

In moving the resolution, Mr. Hartland said that one of the first things they had to do was to provide a sufficient income for the work of the society. He thought, however, that it was important for them to remember that they did not come to this great work absolutely penniless, as the income of their different unions and the income of their Home Missionary Society would be available; and, if the income of 1879 corresponded to the income of 1877-8, they might depend upon an income of 25,000*l.* with which to commence operations. But this was altogether insufficient for their purposes. According to the statistics which had been gathered for the use of the council of the Church Aid Society, there were in England something like 1,807 pastorates. That did not include more than one pastorate where churches were grouped under one pastor, and it did not include Wales. Of that number there were 445 ministers who were not aided either by the Home Missionary Society or by any country union, who were returned as having incomes of less than 150*l.* a year from their charges. If to these were added 401 pastors who were receiving help from the Home Missionary Society or from county unions, that would make a total of 846 pastors out of the 1,807 pastorates, each with an income of less than 150*l.* a year. The society should, therefore, in order to raise these salaries to 150*l.* a year each, have a sum of 50,000*l.* a year to begin with, and if they had that they must bear in mind that it would not provide for the aggressive work which constituted one of the most important objects of the society. The question very naturally arose—Could this sum be raised by the Congregational churches for the purpose, and, if so, in what way? That it could be raised he had no doubt, What they wanted was organisation in every congregation, and if this was carried out, he should not be surprised if they were not soon able to report that the income of the society was 100,000*l.* a year.

Mr. Albert Spicer, in seconding the resolution, referred more particularly to the need of an organisation which should be able to take a broad view of the whole country, to contend with the difficulties met with in the rural districts, and with those which were to be found among the teeming masses of the manufacturing districts, and large towns and cities—masses which at present seemed to have completely baffled the efforts to reach them. He felt sure that the system of deputation would play a very important part. That system had been tried in connection with the London Missionary Society, and he ventured to say that most of the churches had a better idea of the needs of foreign mission work than of home mission work. He had tried to understand the needs of some of the rural districts, and of London, and he did not hesitate to say that the facts which had come before him, taken in connection with the consideration that they happened in England in the nineteenth century, were quite as interesting as the most graphic incidents reported from the foreign mission field. He, therefore, hoped not only that the resolution would be unanimously passed, but that every one in the assembly would determine to do his best in promoting the objects of the Church Aid Society. (Applause.)

Mr. Chandler asked whether it was intended that their ministerial friends should obtain those benefits which the members of the churches were so anxious they should possess.

The Rev. A. Hannay said, what the Church Aid Society would be able immediately to do depended on the amount of money which was placed at its disposal. Its objects were defined in its rules, and ranged over the whole work of supplementing ministers' salaries, fostering home mission effort, and planting Congregational churches. In point of fact, a great part of the work of the so-called home missionary societies had been to supplement ministers' salaries. There were 391 churches whose pastors were receiving supplements from the County Associations, and as the Church Aid Society took up the work of the County Associations, Mr. Chandler's friends in all parts of the country had the means of answering their own question just in so far as they had the means of contributing to the funds of the society. He wished to correct a slight error in the figures of Mr. Hartland, who stated that 846 ministers were receiving less than 150*l.* a year. There were seventy-one out of the number who were receiving more than 150*l.*, and that number ought to be subtracted from the 846, so that the total was 775 ministers aided and unaided who were receiving less than 150*l.* a year. The great object of the society was to place the pastors of churches in a better position, so that no Congregational minister should have less than 150*l.* a year; but no such minimum had been specifically stated in any of the rules or resolutions as the object for which they should work; but it would, he believed, commend itself to the common sense of the assembly and the churches. Much as they all desired to see the action of the confederated churches in aid of individual churches, they prized still more the direct ministry of individual churches towards their own pastors. They desired to foster that, and nothing would gratify them so much as to see that the churches had attained to a condition in which they could dispense with the mediation of the society. (Applause.)

In reply to Mr. Grimwade, Mr. Hannay said that there were 445 pastors receiving no aid from any association who had less than 150*l.* a year; the others, up to 775, received aid.

After a few remarks from the Rev. G. C. Davis, of Guildford, on the importance of evangelistic labours around Congregational churches, the Rev. Dr. Morton Brown expressed his earnest hope that the churches generally, not simply a few rich men, would support it to the best of their ability, so that the fund might reach 100,000*l.* in the first year. In rural districts especially help was needed, and he knew of no scheme better adapted to the necessities of the case than that which had been accepted by the Union. Mr. Robert Sinclair urged the importance of establishing auxiliaries in every church, for unless all the poor churches joined with the rich ones they would never get the amount required. Mr. Grimwade said that only that morning he met a gentleman who had been one of the strongest unbelievers in the work from the commencement, who told him that he was completely and thoroughly converted, and believed they had got upon lines which must be in every way a success. He believed there would be no difficulty in raising 100,000*l.*, looking at the enormous increase of their numbers everywhere. If every one attending Congregational chapels in the kingdom would give a little, he was sure the thing would be made a success. The Rev. G. M. Murphy said the necessities of the poor in places like Liverpool, Bristol, and London would never be reached by money contributions. The Rev. R. Bruce, of Hud-

dersfield, trusted that even in these times of depressed trade, the Congregational Church Aid Society would have the unanimous support of the churches. Let them consider the necessity there was for its operations. In Cornwall there were twenty pastorates, and sixteen of them had incomes less than 150*l.* a year. In Dorset twenty-three out of the twenty-eight pastorates were also under 150*l.* It should also be remembered that the counties were not only supporting the pastorates, but a large number of preaching stations. The Rev. G. COLBORNE said in Norfolk they had twenty-four churches, and twenty-one of the pastors, he believed, received less than 150*l.* a year. The consequence had been the home mission work of the county had devolved upon three or four churches. The Rev. J. H. WILSON said he was particularly anxious that the home mission work of the new organisation should get a high hold of the churches. If at the present time they were in advance of the position they occupied twenty years ago, it was mainly owing to this, that their central society devoted itself more to the promotion of evangelical work through the churches than to consolidate little churches in their own places and to seek simply to increase the stipends of the ministers. The result had been a noble missionary spirit fostered in their churches, and he was extremely anxious that the evangelical department of the new organisation should have their prayerful and anxious consideration. As to the funds, there was cause for thankfulness that a spirit of liberality had already been evoked. 300 out of 800 churches was the largest number that had ever yet made collections for British missions. When the new organisation was fairly consolidated, if they could get 1,500 out of the 1,800 churches to make a collection on the same Sunday, they would soon raise the income, and give an opportunity to the poorest of the churches to contribute as well as the richest. The Rev. W. HEWGILL said that advocacy of the claims of the Church Aid Society should be made the business of the ministers, and not be left to the officers.

The resolution was then carried unanimously.

The remainder of the morning session was occupied in hearing an address from the Rev. Mr. WILSON, who represented the Congregational Churches of South Australia, and made an appeal on behalf of the Colonial Missionary Society.

HOME MISSIONARY WORK.

In the afternoon a sectional meeting was held in Hope Hall, under the presidency of Mr. Henry Wright, of London. After prayer had been offered up by the Rev. H. COLVILLE, of Norwich, the chairman introduced the Rev. T. WILLIS, who read a paper on "The importance of so conducting home missionary efforts as to gather their fruits into churches, and preferably into churches which give promise of early self-support." He remarked that it was urgently necessary that missionary work at home in all its importance and magnitude should be exalted. (Hear, hear.) The Home Missionary Church Aid Society would begin its operations next January, and he would be surprised if it did not effect a marvellous change in reference to the religious work to be done in our own country. The time had come when, in their assemblages and on their platforms, the cry must be distinctly heard, "England for Christ." (Applause.) If they went forth in that spirit adequately working the mission field at home, the result would be that the Congregational churches and the nation would be the stronger to render service to heathen nations abroad, and to help in the redemption of the world. (Applause.) How could they make their home mission work more efficient and more productive of good results? Two things as ends to be aimed at were presented—namely, the gathering of the fruits of mission work into churches, and preferably into churches which gave early promise of self-support. While they might confidently assure themselves that missionary work would in due time bear good fruit, they should consider the question, What was to be done when the fruit was forthcoming? For much remained to be done after people received the Divine seed into their hearts. It was essential that they should be gathered together in a form of Christian fellowship; and church membership should be seen to be a great and blessed reality. (Applause.) Special attention should be directed to churches which gave early promise of self-support; for when churches became self-supporting they would not only set free external help which had hitherto been employed, but would enable other churches to assist in missionary work. (Hear, hear.) How could home mission work be conducted so as to produce the best possible results? He would suggest that county unions, wherever it was necessary and practicable, should be divided into small districts. In every district let there be a committee which might meet every six months, and let the chief duty of the committee be to keep itself acquainted with the spiritual needs of the district, and to report to the secretary of the Union any sphere for missionary work. It was urgently necessary that in all large towns ministers' and deacons' associations should be formed, and they might meet quarterly. There might be in connection with the associations vigilance committees to give information of suitable localities for mission work; and when such spheres of labour in town and country had been found out, let the Christian workers appointed to them be associated with neighbouring churches. Applause.) The fruits that might present themselves in connection with evangelical work in sparsely-populated districts ought to be gathered up and conserved, and this might be done in the form of religious bands and classes. (Hear, hear.) In conducting home missionary operations, let them not be afraid to acknowledge that they sought to strengthen and extend Congregationalism. (Hear, hear.) While exhibiting a spirit of charity to all, they should earnestly desire that there should prevail amongst them a truer denominational spirit. (Applause.) Never was there a more imperative demand than to-day for churches to be living and active; and if churches were to prosper they must have a mission to mankind—they must rigorously devote themselves to a religious work, thus proving that they were adapted to the great wants and spirit of the age. (Applause.)

The Rev. Mr. UDALL, of Faringdon, in the course of a discussion which followed, said he held with the grouping of villages. Mr. CLAPHAM, of Bradford, said they must take the agricultural populations in hand. (Hear, hear.) He would recommend strongly the building of schools in the first place; and if Sunday-schools and services were connected with them, and they became self-supporting, then churches could be built. (Hear, hear.) Mr. TOMKINS, of Great Yarmouth, agreed that people should be gathered into churches which gave promise of early self-support; but he thought that the general principle should be modified in application. In fact, he was of opinion that there were districts in England where the principle must be modified. (Hear, hear.) The Rev. R. M. DAVIES, of Oldham, expressed the opinion that the great strength of the Congregational churches in cities and large towns was derived from the country, and therefore the churches in the villages should be sustained. (Hear, hear.) Mr. DAVIS, of Guildford, said that in his district they had found the necessity of following up preaching work by visitation, and it was mainly by visitation they were able to gather people into the churches. (Hear, hear.) The CHAIRMAN remarked that he attached the greatest importance to the visitation of the people who were preached to, and to the taking care of those whose consciences should be awakened. (Applause.)

The discussion then closed, and a vote of thanks having been passed to the chairman, the proceedings terminated.

CHRISTIANITY AND POLITICS.

A second sectional meeting was held in the rooms of the Young Men's Christian Association, Mount Pleasant, Mr. E. Grimwade, of Ipswich, in the chair. After a few words from the chairman,

The Rev. J. M'DOUGALL read a paper on "The duty of carrying out the law of Christ in political conduct, and of impressing the collective action of the nation, as far as possible, with Christian influence." He said that there were ministers and laymen who were not merely chary of "touching politics" (so ran the phrase), but who deemed it their true course to keep aloof from all great and consequently national conflicts, and refused to lend any aid to the solution of some of the momentous problems which were forcing themselves upon them as citizens. That conduct was partly the result of the erroneous notion that politics was in some sort unholy, or that it lacked the sacredness of a purely Christian object; it was due to the belief that beyond the circumference of their special sphere their path of duty did not pass. What was politics? It was the application of the law of Divine righteousness—that was, the law of Christ—to the life, government, and conduct of a nation. In what sense, then, could it be unholy, and on what grounds could servants of Christ be excused entering it? As a free citizen and free Churchman, he must insist that the law of Christ required not merely his assent, but as much help as he could give, to every reasonable attempt conceived in the spirit and carried out in the temper of Christ to better the condition of men all round, to make justice paramount in public and holiness paramount in personal life. There were demands from them so imperious and exacting that they should be justly condemned if they did not rouse themselves to more implicit obedience of the law of Christ as citizens, and a more powerful exercise of Christian influence in the collective action of the nation. What should be said of the subject of peace? (Hear, hear.) It was a pressing, a most momentous subject for them that day, and yet it seemed as if they had never really faced it as those who had national honour and national interests at stake. Was it not high time that what he would call wars of policy should cease? (Applause.) Someone might say, "What about defensive war?" Point him to a war undertaken by this country which could be fairly called a purely defensive war. (Hear, hear.) Meanwhile, the well-worn debate on the sinfulness or otherwise of all war might be shelved, and a far more useful topic taken up—viz., the propriety of maintaining a standing army for other than defensive purposes, and the justification of a Christian who could enlist, or ask another to enlist, in such an army. How could he accept employment in a department of the State which was, by the law and the constitution, the passive engine of the monarch to enforce any demand upon another nation, whether he understood or approved it or not, and consent to kill or be killed in following his occupation? It required a great effort of self-restraint to speak in temperate language of the unchristian character of much of our recent foreign policy. (Applause.) All that a Pagan lust of power, a Pagan pride of empire, and a Pagan ambition could do to involve this nation in the Russo-Turkish war was done by our Government. (Renewed applause.) What checked them in their ruinous course? Nothing but the power of a Christianised public opinion, which had for those unscrupulous men a weight and a terror never yet adequately acknowledged, and certainly not yet fully measured. (Applause.) If that was so, they must be able to assess, to some fair extent at least, the heroism and influence of the Christian statemen—of one, doubtless, above all others—who met the wild torrent of brutal passion for bloodshed, and stemmed it effectually at last by dint of sheer self-abnegation and sacrifice. (Much applause.) But why should it have been so difficult to turn the Government of this nation from thoughts of entering into war with Russia? And why should it be possible for the same Government to threaten—perhaps, for aught they knew, were already engaged—a war with semi-civilised Afghanistan? Simply because that most of the professing friends of Christ still failed in acting up to the demands of His law, and still failed to exert the holy and ever finally victorious influence of the spirit of Him who was the Prince of Peace, on the collective action of the nation. (Applause.) Were the whole of the Christian congregations of Great Britain and Ireland to stand forth before God and say, "We will not sanction, we will pay for no more political wars," there would be no more political wars; and, further, were that magnificent act of simple obedience to Christ to be done, his belief was that it would end war once for all in Christendom. (Applause.) Mr. M'Dougall afterwards referred to the temperance and labour questions as demanding the attention of Christian bodies.

Some discussion followed, in which the Revs. Thos. Neve, Whitmead, Hipwood, and Messrs. Heathcote and George Hastings, of Birmingham, took part. Mr. NEVE remarked that they had in every village a political parson, and that was the difficulty they had to contend with; and until the question of the separation of Church and State was settled they would never be able to carry on the work of evangelisation amongst the rural population. (Hear, hear.) Their difficulties as Christian ministers were not so much connected with Churchmen; their difficulties were as much connected with Congregationalists themselves—(Hear, hear) —and some of their chief difficulties came from the members of their own churches.

A vote of thanks to the chairman terminated the proceedings.

(For continuation see body of paper, page 1058.)

LEEDS NONCONFORMIST UNION.—A proposal of the executive committee of this body for holding a North of England convention of the friends of religious equality, to decide upon their future policy, has been for some time under consideration, and on Friday evening last was discussed at a special meeting of the members of the Union. Mr. Barran, M.P., presided, and Mr. Carvell Williams was present, by invitation, to state the views of the executive committee of the Liberation Society on the proposal. As the result of a full and very friendly discussion, it was unanimously agreed that the object in view would be best secured by means of a smaller conference, representing the friends of religious equality throughout the kingdom and deliberating privately.

THE BURIALS QUESTION.—The London correspondent of the *Leeds Mercury* writes:—"I believe the Government are likely to adopt a more conciliatory tone on the burials question when it comes on for consideration next session. It is felt, even by sound Conservatives, that the time for absolute resistance is past, and that the safest course will be to accept a compromise. The older school of clergymen are, as may be guessed, greatly averse to this, but the Duke of Richmond, it is thought, is inclined to give way sufficiently to bring about an arrangement."—On Friday week at Highgate Cemetery, the Rev. James A. Spurgeon, of Croydon, the brother of the eminent preacher, was at the funeral of a friend, and was actually denied the right of conducting a short service in the unconsecrated part of the chapel prior to the deceased being buried in the family vault in consecrated ground. The deceased was a Dissenter, but because his body was going to be laid in consecrated ground, from the accident of the family vault being there, his own minister could not be allowed to officiate—not even in the unconsecrated, that is the Dissenters', part of the chapel.

SECESSIONS TO ROME.—The editor of the *Whitehall Review* has received the following letter from Mr. Gladstone:—"Hawarden, Oct. 11, 1878. Dear Sir,—I thank you for sending me the *Whitehall Review* with the various lists of secessions to the Roman Church. I am glad they have been collected, and I am further glad to hear they are to be published in the form of a pamphlet. For good, according to some, or for evil, according to others, they form as a group an event of much interest and significance. It would very greatly add to the value of the coming pamphlet if an approximate statement of dates could be made part of it. To give the year in each case would probably be very difficult; but would it be difficult to give decades? —say from 1820 or 1830. Even to divide yet more largely would still be useful; as thus:—1. Before 1840. 2. 1840-60. 3 Since 1860. You will, I am sure, excuse this suggestion, and again accept my thanks —I remain, your very faithful, W. E. GLADSTONE. It would also be matter of interest to note: —1. The number of peers. 2. Of members of titled families. 3. Of clergy. 4. Of Oxford men. 5. Of ladies. But perhaps you will leave all this to readers to extract for themselves."

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New Annual Premium Income	13,629
BUSINESS IN FORCE—	£
23,448 Policies in force for	4,227,997
Annual Premium Income	130,409
DEATH CLAIMS, &C.—	£
Death Claims, including Matured Policies and Bonuses paid in year	42,708
From Commencement paid for Claims	432,622
ACCUMULATED FUND—	£
Added in the Year	63,680
Increasing the Fund to	563,777

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